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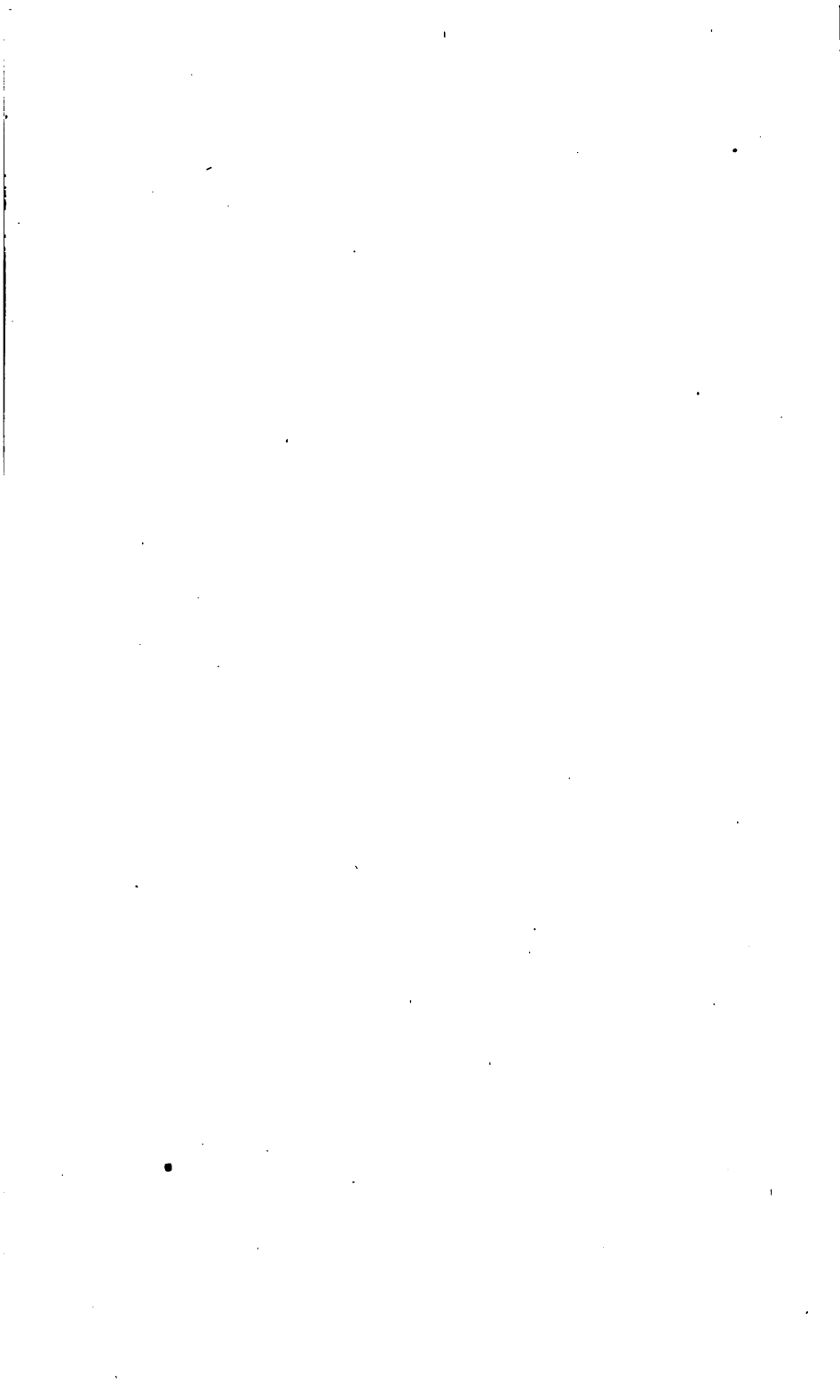
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UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

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DECEMBER 26, 1867.

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The  
**Wesleyan Missionary Notices,**

RELATING PRINCIPALLY TO

**THE FOREIGN MISSIONS**

UNDER THE DIRECTION OF

**THE METHODIST CONFERENCE.**

MISSIONS COMMENCED, 1769.]

[SOCIETY FORMED, 1812.

**For JANUARY, 1868.**

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**THIRD SERIES. VOL. XV.**

**FIFTY-FIRST YEAR FROM THE COMMENCEMENT.**

**LONDON:**

**THE WESLEYAN MISSION-HOUSE,**

**BISHOPSGATE-STREET WITHIN, E.C.;**

**WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.**

*All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in LONDON, to the Rev. William B. Boyce.*

*Post-Office Orders should be made receivable at the Chief Office, London.*

**PRICE ONE PENNY.**

## FINANCIAL STATEMENT.

THE following are the amounts which have been received to December 18th, from the Home Districts on account of the year 1867 :—

LONDON DISTRICT.				£. s. d.			NORWICH AND LYNN DIST.				
	£.	s.	d.					£.	s.	d.	
City Road .....	47	12	4	Lewisham .....	38	10	0	Norwich .....	9	14	6
St. John's-Square ..	12	0	0	Woolwich .....	7	11	8	Bungay .....	36	1	0
Jewin-Street .....	39	6	7	Hammersmith .....	84	3	5	North-Walsham .....			
Hackney-Road .....	36	13	9	Harrow .....	20	0	0	Yarmouth .....			
New-North-Road .....	49	4	6	Wandsworth .....	35	10	8	Lowestoft .....			
Islington .....	151	17	0	Croydon .....	100	10	0	Framlingham, &c.			
Hornsey-Road .....	31	16	10	Kingston, &c. ....	35	0	0	Dis .....	26	10	0
Dalston .....	100	9	4	Barking, &c. ....				Attleborough, &c.	25	0	0
Highbury .....	249	16	0	Hertford, &c. ....	10	0	0	Bury St. Edmund's.			
Mildmay-Park .....	30	6	7	Cambridge .....	93	0	0	Holt .....			
Caledonian-Road ..	2	10	0	Windsor .....	48	13	1	Lynn .....	42	11	0
Stoke-Newington ..	52	0	0	Uxbridge .....	130	0	0	Swaffham .....			
Tottenham .....	46	5	4	Chelmsford .....	36	0	0	Downham .....			
Edmonton .....	12	0	0	Leigh .....	5	0	0	Walsingham .....	21	0	0
Waltham Abbey....	2	0	0	Colchester .....	59	18	10	Wisbeach .....			
Enfield .....	16	14	0	Manningtree .....	111	1	10	Thetford .....	55	0	0
Enfield Highway ..	1	7	0	Ipwich .....	37	0	0	Mildenhall .....			
Hackney .....	70	0	0	Hastings .....	65	0	0	Ely .....			
Clapton .....	70	2	6	Sevenoaks .....	67	10	11	OXFORD DISTRICT.			
Homerton .....	17	9	3	Tunbridge-Wells ..	93	0	0	Oxford .....	30	0	0
Leyton .....	3	10	0	Lewes, &c. ....	21	12	0	High-Wycombe .....	33	0	0
Southwark .....	74	0	0	Brighton .....	24	2	2	Witney .....	41	12	10
Peckham .....	47	10	0	St. Alban's .....	10	0	0	Banbury .....	53	0	0
Albion-Street .....	12	15	3	Guildford .....				Kinneton .....			
Silver-Street .....	16	0	2	Alton .....				Newbury .....	44	0	0
Grove .....	1	0	9	Dorking, &c. ....				Reading .....	4	13	6
Lambeth .....	127	0	0	SHEFFIELD AND NORTHAMPTON				Hungerford .....			
Waterloo-Road .....	12	2	0	DISTRICT.				Waddington .....			
Studley-Road .....	30	4	0	Bedford, &c. ....	30	0	0	Thame .....	50	0	0
Vauxhall .....	31	12	0	Leighton-Bussard ..	85	0	0	Brackley .....			
South Lambeth .....				Luton .....	19	4	10	Buckingham .....	15	0	0
Brixton-Hill .....	37	9	3	Hitchin .....	5	11	6	Chipping-Norton .....	35	0	0
Walworth .....	72	8	0	Dunstable .....	61	0	0	Swindon .....	65	0	0
Sydenham .....	25	0	0	Aylesbury .....	39	10	0	Wantage .....			
Lower Norwood .....				St. Neots .....	35	0	0	Abingdon .....			
Gypsy-Hill .....				Biggleswade .....	60	0	0	PORTSMOUTH DISTRICT.			
Richmond .....	20	1	2	St. Ives, &c. ....				Portsmouth .....	67	1	0
Spitalfields .....	10	10	11	Northampton .....	104	15	2	Gosport .....	11	12	6
Bethnal Green .....	8	1	0	Towcester .....				Fareham .....	28	0	0
St. George's .....	21	14	2	Daventry .....	20	0	0	Salisbury .....	34	0	0
Poplar .....	65	0	0	Rugby .....				Poole .....			
Limehouse .....	16	2	0	Newport-Pagnell ..	25	0	0	Wimborne .....	40	0	0
Globe-Road .....	9	10	0	Higham-Ferrers .....	26	0	0	Christchurch .....			
Stratford .....	7	14	3	Wallingborough .....				Newport .....	90	0	0
Seamen's Chapel ..	5	5	7	Kettering .....	10	0	0	Ryde .....	45	0	0
Bow, &c. ....	72	6	0	Market-Harborough	12	0	0	Southampton, &c.			
Great Queen-Street.	57	2	2	Chatteris .....				Winchester .....			
King's-Cross .....	32	0	0	Oundle .....				Andover .....			
Camden-Town .....	3	18	0	KENT DISTRICT.				Chichester .....	22	0	0
Kentish-Town .....	42	18	0	Canterbury .....	40	0	0	CHANNEL ISLANDS DISTRICT.			
Finchley .....	2	0	9	Faversham .....	55	13	2	Guernsey (English) ..	90	0	0
Whetstone .....	0	6	0	Rochester .....	35	0	0	Guernsey (French) ..	100	0	0
Hinde-Street .....	96	5	10	Gravesend .....	154	19	5	Alderney (English) ..	10	0	0
Stanhope-Street ..	20	0	1	Sheerness .....				Alderney (French) ..	10	0	0
Milton-Street .....	15	0	0	Margate .....	115	0	0	Jersey (English) .....	90	0	0
St. John's Wood .....	109	7	6	Over .....	40	0	0	Jersey (French) .....			
Baywater .....				Folkestone .....	49	9	8	DEVONPORT DISTRICT.			
Kensington .....	14	8	3	Deal .....	39	0	0	Devonport .....	46	0	0
Starch-Green .....	12	5	0	Hy .....	30	0	0	Plymouth .....	128	19	10
Chelsea .....	60	16	0	Tenterden .....				Lanncoston .....	53	0	0
Westminster .....	14	10	0	Ashford .....	22	16	0	Helsworthy .....	40	0	0
Pimlico .....	30	0	0	Sandhurst .....	15	0	0	Kilkhampton .....			
Battersea .....	7	3	8	Ticehurst .....	62	18	6	Liskeard .....	167	5	3
Deptford .....	17	0	0	Maidstone .....	70	0	0	Callington .....	85	1	6
Greenwich .....	10	0	0	Sittingbourne .....	34	0	0	Tavistock .....	16	14	5
Bromley .....	32	5	0					Camelford .....	14	19	6

£. s. d.	£. s. d.	£. s. d.	
Kingsbridge.....	Weymouth..... 33 13 6	Coventry.....	
Brixham, &c.....	Portland.....	Leamington..... 43 11 0	
Ashterton.....	Dorchester.....	Stratford-upon-Avon	
DORSET DISTRICT.			
Redruth..... 158 10 1	Shaftesbury..... 50 0 0	Hinckley.....	
Oamborne..... 73 5 11	Glastonbury..... 12 10 0	Shrewsbury..... 25 0 0	
Falmouth..... 98 14 1	SWANSEA DISTRICT.		
Truro..... 86 17 0	Swansea..... 33 0 0	Madeley..... 89 8 6	
Gwennap.....	Gower..... 16 0 0	Wellington..... 60 0 0	
St. Agnes..... 56 6 1	Neath.....	Ludlow..... 15 0 0	
St. Austell..... 55 0 0	Merthyr-Tydvil.....	Kingston..... 25 0 0	
St. Mawes..... 12 0 0	Brynmawr..... 5 0 0	Knighton..... 30 0 0	
Bodmin..... 38 13 7	Brecon.....	MATHESFIELD DISTRICT.	
St. Columb..... 14 0 0	Carmarthen..... 17 8 7	Marblefield..... 160 0 0	
Penzance..... 150 0 0	Haverford-West..... 57 0 0	Alderley Edge, &c..... 35 0 0	
St. Just..... 71 5 6	Pembroke..... 154 1 4	Baxton.....	
St. Ives..... 52 10 11	SOUTH WALES DISTRICT.		
Scilly Islands..... 36 10 0	Merthyr-Tydvil.....	Congleton..... 74 19 1	
Helston..... 68 0 0	Aberdare.....	Sandbach.....	
Hayle..... 54 5 5	Ebbw-Vale, &c.....	Namptwich, &c..... 90 0 6	
Marazion..... 35 0 0	Cardiff..... 8 3 6	Northwich..... 95 10 0	
EXETER DISTRICT.			
Exeter..... 30 0 0	Cowbridge.....	Burslem..... 43 3 8	
Tiverton..... 12 0 0	Brecon.....	Tunstall..... 49 0 0	
Taunton, &c..... 65 0 0	Llandilo.....	Newcastle..... 25 0 0	
Bridgewater..... 15 0 0	Carmarthen..... 10 0 0	Longton.....	
South-Petherton.....	Swansea.....	Stafford.....	
Budeigh-Salterton..... 20 16 1	Lampeter, &c.....	Leek..... 100 17 2	
Axminster.....	St. David's.....	Uttoxeter..... 100 0 0	
Bridport..... 19 9 10	Aberystwyth..... 6 0 0	Cheadle..... 76 0 0	
Barnstaple..... 67 5 6	Machynlleth.....	LIVERPOOL DISTRICT.	
South-Molton..... 40 0 0	Llandiloes.....	District Anniversary..... 225 15 0	
Bideford..... 54 4 6	NORTH WALES DISTRICT.		
Dunster..... 7 3 0	Ruthin, &c.....	Brunswick..... 194 0 5	
Okehampton.....	Llanasa, &c.....	Cranmer..... 49 12 4	
Torquay..... 89 16 0	Llanqollen.....	Pitt Street..... 147 8 2	
BRISTOL DISTRICT.			
Bristol, King Street..... 273 17 3	Llanrwst.....	Wesley..... 155 14 11	
Ditto, Langton St..... 80 9 0	Abercels, &c.....	Waterloo..... 100 0 0	
Ditto, Clifton..... 178 6 3	Liverpool, Welsh..... 41 8 0	Birkenhead..... 170 15 8	
Kingswood..... 10 1 0	Holywell.....	Seacombe..... 17 0 0	
Banwell..... 20 0 0	Mold.....	Chester..... 238 9	
Weston-super-Mare..... 20 0 0	Beaumaris.....	Mold and Buckley..	
Stroud.....	Amiwhc.....	Carnarvon, &c.....	
Dursley.....	Carnarvon.....	Llandudno..... 14 18	
Stonehouse, &c..... 10 0 0	Bangor.....	Holyhead.....	
Winterbourne..... 12 0 0	Pwllheli.....	Wrexham..... 38 0 0	
Gloucester.....	Barmouth.....	Oswestry.....	
Tewkesbury..... 25 0 0	Dolgelly.....	Whitechurch..... 23 9 0	
Cheltenham..... 116 0 0	Llanfyllin.....	Warrington..... 35 0 0	
Newport (Mon.)..... 40 0 0	Llanfals.....	Runcorn..... 225 2 10	
Cardiff..... 181 14 0	BIRMINGHAM AND SHREWS-		
Bridgend..... 13 8 6	BURY DISTRICT.		
Monmouth, &c.....	Dist. Anniversary &c..... 60 12 1	St. Helen's, &c..... 51 13 7	
Chepstow.....	Cherry Street..... 35 13 10	Southport..... 229 16 6	
Abergavenny.....	Belmont Row..... 10 19 6	Ormskirk..... 25 0 0	
Pontypool.....	New Town Row..... 8 10 0	Wigan..... 37 0 0	
Ledbury.....	Wesley Chapel..... 18 16 2	Preston, Lune St..... 39 9 6	
Hereford.....	West-Bromwich..... 121 15 2	Ditto, Wesley..... 59 0 0	
BATH DISTRICT.			
Bath..... 51 7 9	Wednesbury, Spring-	Chorley..... 10 0 0	
Bradford-on-Avon..... 104 8 0	head..... 32 17 6	Blackpool, &c..... 83 0 9	
Midsomer-Norton..... 47 0 0	Ditto, Wesley..... 281 8 11	Garstang..... 15 0 0	
Frome..... 198 0 0	Walsall, Wesley.....	Lincolner..... 20 0 0	
Warminster.....	Ditto, Centenary..... 55 0 0	Wewtown..... 12 17 6	
Melksham..... 60 0 0	Wolverhampton..... 130 0 0	Welshpool.....	
Devises..... 7 5 0	Bilston..... 28 0 0	MANCHESTER AND BOLTON	
Shepton-Mallet..... 44 0 0	Dudley.....	DISTRICT.	
Castle-Carey, &c..... 23 0 0	Tipton.....	Oldham Street..... 162 9 7	
Sherborne..... 25 0 0	Oldbury..... 20 0 0	Irwell Street..... 137 9 11	
Yeovil..... 15 0 0	Stourbridge..... 52 3 0	Grosvenor Street..... 85 0 0	
	Stourport..... 51 1 3	Great Bridgewater St..... 137 19 0	
	Worcester.....	Oxford Road..... 278 2 4	
	Bromsgrove..... 15 0 0	Radnor Street..... 76 13 1	
	Evesham..... 15 0 0	Gravel Lane..... 28 13 8	
	Redditch..... 20 0 0	Cheetham Hill..... 248 12 2	
		Manchester, Welsh	
		Altrincham..... 156 7 7	
		Stockport, North..... 178 5 5	
		Stockport, South..... 70 0 0	
		New Mills..... 47 4 2	

£. s. d.	£. s. d.	£. s. d.
Glossop .....	Retford .....	Danby .....
Ashton-under-Lyne. 45 0 0	Worksop .....	Stokesley .....
Oldham .....	NOTTINGHAM AND DERBY	Guisborough .....
Saddleworth .....	DISTRICT.	Darlington .....
Bolton, Bridge St. 225 0 0	Nottingham, South. 98 2 2	Stockton .....
Bolton, Wesley .... 481 15 7	Nottingham, North. 50 0 0	Middlesbore .....
Bolton, Park St. ... 100 0 0	Ilkestone .....	Hartlepool .....
Rochdale .....	Mansfield .....	Barnard-Castle .... 58 0 0
Heywood .....	Newark .....	Bishop Auckland .. 76 0 0
Burnley .....	Bingham .....	Middleham .....
Padiham .....	Leicester .....	Hawes, &c. .... 34 0 0
Bury .....	Melton-Mowbray .. 73 14 11	Richmond .....
Blackburn .....	Oakham .....	Reeth .....
Accrington .....	Stamford .....	Bedale .....
Haslingden .....	Grantham .....	
Bacup .....	Peterborough .....	NEWCASTLE DISTRICT.
Rawtenstall .....	Loughborough .....	Newcastle .....
Colne .....	Castle-Donington .. 55 0 0	Gateshead .....
Barrowford, &c. .... 40 0 0	Derby .....	North Shields .....
Clitheroe .....	Ashbourne .....	South Shields .....
Leigh .....	Belper .....	Blyth .....
HALIFAX AND BRADFORD	Ripley .....	Morpeth .....
DISTRICT.	Ashby-de-la-Zouch. 35 2 3	Sunderland .....
Halifax .....	Burton-on-Trent .. 13 1 10	Houghton-le-Spring. 18 6 8
First Huddersfield.. 83 8 0	Matlock-Bath .....	Durham .....
Second Huddersfield 143 4 8	LINCOLN DISTRICT.	Wolsingham .....
Holmfirth .....	Lincoln .....	Hexham .....
Sowerby-Bridge .....	Sleaford .....	Shotley-Bridge .....
Todmorden .....	Market-Raisin .....	Alston .....
Hobden Bridge .... 60 0 0	Louth .....	Allendale-Town .....
Denby-Dale .....	Horncastle .....	Alnwick .....
Bradford, West .....	Bardney .....	Berwick .....
Bradford, North .... 105 17 0	Alford .....	
Bradford, East .....	Coningsby .....	CARLISLE DISTRICT.
Bradford, South .....	Spilaby .....	Carlisle .....
Keighley .....	Boston .....	Brampton .....
Bingley .....	Wainfleet .....	Whitehaven, &c. .... 28 2 0
Shipley .....	Spalding .....	Cockermouth, &c. .... 7 12 8
Skipton .....	Bourne .....	Appleby .....
Addingham .....		Penrith .....
Grassington .....	HULL DISTRICT.	Wigton, &c. .... 160 0 0
Settle .....	Hull, West .....	Kendal .....
LEEDS DISTRICT.	Hull, East .....	Ulverston .....
Brunswick .....	Beverley .....	Dumfries .....
Oxford Place .....	Driffield .....	
Headingley .....	Howden .....	ISLE OF MAN DISTRICT.
St. Peter's .....	Patrington .....	Douglas .....
Wesley .....	Hornsea .....	Castletown .....
Bramley .....	Grimsby .....	Ramsey .....
Wakefield .....	Gainsborough .....	Peel .....
Birstal .....	Epworth .....	
Morley .....	Snaithe .....	EDINBURGH AND ABERDEEN
Dewsbury .....	Goole .....	DISTRICT.
Knaresborough .....	Brigg .....	Edinburgh .....
Harrrogate .....	Barton .....	Leith .....
Otley .....	Bridlington .....	Dunbar, &c. .... 20 0 0
Pateley-Bridge .....	YORK DISTRICT.	Greenock .....
Pontefract .....	York .....	Glasgow, West .... 33 17 0
Clockheaton .....	Tadcaster .....	Glasgow, East .....
Yeadon .....	Pocklington .....	Glasgow, South .... 20 0 0
Woodhouse-Grove. 28 0 0	Malton .....	Dumbarton .....
SHEFFIELD DISTRICT.	Eastwold .....	Airdrie .....
Sheffield, Carver St. 188 15 9	Helmsley .....	Stirling, &c. ....
Ditto, Norfolk St. ... 248 5 8	Scarborough .....	Ayr .....
Ditto, Ebenezer .....	Filey .....	Aberdeen .....
Chatterfield .....	Pickering .....	Dundee .....
Bakewell .....	Thirsk .....	Perth .....
Bradwell .....	Northallerton .....	Arbroath, &c. .... 6 8 0
Rotherham .....	Elton .....	Banff .....
Wath .....	Selby .....	Inverness .....
Doncaster .....	WHITBY AND DARLINGTON	Zetland Isles .....
Barnsley .....	DISTRICT.	HIBERNIAN
	Whitby .....	AUXILIARY .....

DECEMBER 26, 1867.

NO. 169. THIRD SERIES.

## WESLEYAN MISSIONARY NOTICES.

JANUARY, 1868.

It has seldom been our painful duty to place on record such a succession of harrowing details as those which are found in the following Notices. Indeed, if it were not for the calm and firm conviction that "the Lord sitteth upon the flood," and "sitteth King for ever," the crushing calamities which have recently befallen some of our Missions would cause our faith to waver, and our hope to droop. But as with individuals, so with churches,—they are often called to pass through the fire to purify their principles, and to train them for more effectual service. In the mean time we must listen with reverent submission and with grateful confidence to the voice which says, "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth."

From Abbeokuta intelligence reaches us of a violent outbreak of popular fury, instigated by the Bashorun, and which has issued in the expulsion of both Missionaries, and in the temporary suspension of the Mission. For some time past, the injurious effects of the civil war in Yoruba have been felt in Abbeokuta, and the natives have looked with sullen suspicion on all Europeans; but a more impolitic and fatal step could not have been taken than the banishment of the self-denying and devoted Missionaries, whose sole business it is to proclaim peace on earth and good will to men. At Porto-Novo similar disturbances have unsettled our Mission.

The West Indies have again been the scene of a terrible and ruinous disaster. Although the telegram that Tortola was submerged, and that ten thousand persons had perished, turned out to be a mischievous exaggeration, yet the ascertained facts of the case are sufficiently appalling to enlist our warmest sympathies, and to elicit our most earnest prayers on behalf of the sufferers. Among the victims who fell in the hurricane of the 29th of October were several of our members, two of our Leaders, and one Local Preacher. The wonderful preservation of the Rev. J. T. Hartwell and the Rev. W. P. Garry, with his family, calls for gratitude to that God who, in the hour of imminent peril, compassed them about with songs of deliverance.

But the darkest and saddest page in our Notices is furnished by cannibal Fiji. A brief intimation of the murder of the Rev. Thomas Baker and some native teachers was given in December. The tragical tale is now complete. Although the heroic and honoured brethren who carried the Gospel to those islands of the sea upwards of thirty years ago were in perils often, Mr. Baker is the first martyr who has fallen there. Surely the sacrifice of a man who was "ready to be offered" will awaken in the churches a profound interest in Fiji.

At home we are greatly encouraged by the determination which is everywhere manifested to infuse more vigour into the working of the Auxiliaries and Branches. The visits of the Secretaries and of Mr. Punshon have been cordially welcomed, and the results will doubtless appear in a steady and general augmentation of the annual income.

With the commencement of another year, may we reiterate our

appeal to the friends of the Society to make Christian Missions the subject of more constant and fervent prayer? The depression of the church at home, and the difficulties of the church abroad, should teach us the humbling but salutary lesson that without God we can do nothing; and that if we would be successful in His service we must "pray without ceasing." More particularly;—wherever the Monthly Missionary Prayer Meeting has been discontinued, let us endeavour to re-establish it; and wherever it is held, let us sustain it by our regular attendance. The challenge which is addressed to the Messiah Himself is addressed through Him to all His people: "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

## CEYLON.

### JAFFNA.

*Extract of a Letter from the Rev. John Kilner, dated Jaffna, Ceylon, September 24th, 1867.*

I HAVE been waiting for what is called "a favourable opportunity," for some months past, in order to place before you the state of things in this District; but one thing and another has interfered with my purpose, so much so, indeed, that I begin to fear that if I do not send you a few lines without further delay, I may find such an accumulation of arrears as will deter me altogether from referring to current events. Let us gratefully acknowledge our deep obligation to the great Master of the vineyard for numberless providential and gracious favours. We are all in tolerable health; I mean, in good working trim. The feebleness of one or two has passed away, and from Batticaloa to Point Pedro we have a "clean bill of health." For this we devoutly praise God.

The brethren throughout the District are diligently and faithfully applying themselves to the acquisition of the language, and the use of such means as they have at command, to reach the poor heathen populations. We have had, and still have, on all our Stations, manifest proof of the Master's presence. The quickening of the church-members, the reclaiming of wanderers, and the conversion of sinners, have cheered us much amid the toil and crushing anxiety of our work.

You will not feel surprised at the statement that there were many matters requiring special attention when I resumed charge of this District. Almost every branch of our operations

had gone down in tone, and some were approaching disorganization. Many of our best friends were losing heart. I feel thankful that we were able to return when we did. I have been led to postpone my communications with you by these and kindred facts. I waited until I could say that we are fairly afloat once again. I will not trouble you with details; but I think that a few running remarks on things in general will not be unacceptable.

In June last I visited all the Stations of this District, and was away from home about a month. Mr. Rhodes accompanied me, as it was the time for the vacation of the Central School, and his health had been taxed by the duties of the half year. The trip did him good. I was much cheered by the gracious influence which rested on all the services on the several Stations.

We found Mr. and Mrs. Scott busily at work. Point Pedro will, we hope, greatly benefit from their efforts. They were living in a part of the verandah of the Mission House, as the roof is undergoing repairs. It was a sight that would have satisfied the most squeamish contributor to Missions to see this young couple trying to make a room for themselves out of the fragments of an old house. Their den looked very much like an old stall of "odds and ends." Art and skill had been called into exercise to place this door and that shutter, this piece of canvas and that piece of mat, so as to keep out the dogs and cattle from

an apartment which was at once study, sitting-room, bed-room, and kitchen ! When the roof is completed the Missionary and his wife may sleep in peace, having lost all fear of the crazy timbers giving way. There are some signs of progress as to Mission work on this Station. Heathen opposition is increasingly virulent and combined. Enmity has been concentrated on the Anglo-Vernacular boys' school. The cause for this is doubtless that several smart lads trained in this school have renounced Hindooism. The head teacher is a native Christian. He has done his duty well; and, if spared to labour here, will do much to undermine the boast and brag of Heathenism which characterize the merchants of this place.

There is a girls' day school taught on the premises, and good must result from this effort. I was very much struck, however, with the want of appropriate native agencies. There is not a tithe of the work done that must be done before harvest time can reasonably be expected. If God spare our lives, and prosper the work of our hands, I hope to see this very fine section of the Mission field thoroughly worked.

We embarked on a native brig of some fifty tons, and had very queer experiences on board. We were greeted on the shore of the back bay of Trineomalae by our dear Mr. Brown. We were soon in the Mission House, and our hands were at once full of business. We held a meeting in the "Great Street" chapel school-room, and hundreds listened to the preaching of the truth as it is in Jesus. Isaac Crabb, Esq., our dear and long-tried friend, took the chair. Lieutenant Millar, the Rev. William Rhodes, and others took part in the meeting. I was reminded of old times. But the lion has been chained,—the violent disputant of former days has passed away. Mr. Brown wondered to see so many Hindoos thus gathered together, and keep interested for upwards of two hours. This meeting was a blessing.

I met the agents; had close and

faithful conversation with them. From Mr. Benjamin, the Native Minister, to the least among them, they appeared to feel that God had a work for them to do, and that by His grace they would attempt to do that work. The throne of grace was accessible, and prayer was answered.

The state of the out-buildings on the Mission premises was wretched in the extreme. After consulting with Mr. Crabb and Mr. Brown, I concluded that it would be better to take down one room and repair the roof of the other. This may cost from £10 to £15. After our work here was done, we embarked in our little vessel for Batticaloa. The heat was intense, and we felt it much, as we had no awning or screen whatever from the sun. After an exciting navigation over "the bar," on which we struck, and remained for some minutes, we anchored opposite the Batticaloa Custom House. Our visit to Batticaloa was particularly opportune. This large and important Station has occupied the time and consumed the energies of our beloved and indefatigable Mr. Rigg, and he has gone to work with a will. It is not to be wondered at that he has at times felt overwhelmed. No young Missionary should be tried as our young friend has been tried. His Station is second to none in the District, or even in our whole eastern Mission. This was my first Station. Twenty years ago I entered upon my duties here with great fear and trembling. Things have, in many respects, changed during that period. The older members of the Mission have passed away; and the men now of mark and influence were mere lads in our school then. I see great changes—often contrasts; but, on the whole, there has been most decided progress. A marked advance of Christian public opinion, a very gratifying development of conscience, and a deeply laid foundation of Bible principles. These were beautifully evidenced at a public meeting, particulars of which Mr. Rigg engaged to forward to you, when the native church resolved to sustain its own Native Minister. At that meeting they



engaged to supply some £60 per year for the maintenance of their pastor. Allowing that some who then subscribed will not for many years continue their subscription, are we to lose heart at that? I trow not. The principle, that a native church ought to sustain its own pastor, has been fairly laid hold on by this church,—so fully so, that it can never wholly recede from the position then taken. It must go on. This is but a long-deferred beginning. All glory to the great Head of the church! We held several meetings in the various villages near, at which I felt greatly refreshed. Our Native Minister, John Wesley Phillips, is working well. He is devoting every energy to his Master's cause. Cheering results of his devotedness are everywhere apparent. I have sent one of our most promising young men from Jaffna to help on this Station. Letters subsequently received give tokens of much blessing.

Now that the Native Minister's salary is provided by this church, that sum will henceforth be devoted to aggression on surrounding heathenism in this Circuit. I should like to see two Native Ministers and some half-a-dozen Catechists vigorously at work in this delightful field. We are cheered by this step in the direction of a self-sustaining agency. Nothing is more grateful to my own feelings than such substantial progress. So far as the Native Minister at Puleantevo is concerned, I would hope that home funds will not henceforth be needed. Let us, however, make haste slowly, and rejoice with trembling. I am quite prepared for a broad margin of reverses in one shape or another; but this work is the Lord's, and therefore must necessarily increase and spread until the whole people is Christianized. We left Mr. Rigg very much encouraged, and re-embarked for Point Pedro. Our bed was on deck. We were wet through several times, and in peril more than once from squalls and bad seamanship. Thankful were we to reach Jaffna in safety.

On this Station we have much to

report, but must be content with but a few lines.

Our girls' boarding school has been once more revived,—I hope, to be closed again no more, for ever! Thanks to the Committee for the means to carry on this most useful school. Mrs. Kilner has given herself up to this and the girls' day schools most cheerfully, and they are bearing fruit by this wise supervision.

There are twenty-four boarders in the girls' schools. Some of these are paying four times as much as they did when we were here before; and *all* are paying as they can afford. Of course the "fees" do not cover the expenditure by a considerable sum; but they show that, even in the matter of the education of girls, a better state of feeling is beginning to obtain.

The native school in Jaffna has been re-classed. Many names were found which represented something long past. Our class papers now have on them only the names of those who walk worthy of their profession. Mr. De Silva has thrown himself heartily into these matters. He has taken five or six classes himself, and devotes the greater part of his time to the proper pastoral care of his church. I am not quite prepared to say how much of his salary will be met by the native church this year, but I am aiming at his very soon being wholly supported thereby. Mr. Samuel Niles has been stationed at Wesley Chapel, Wannarponne, a most eligible centre for work upon the masses of heathen there. I have given him seven young men to teach. To these he devotes from four to six hours daily. I hope they will be eligible, at the end of the year, for the office of vernacular school teachers, &c. I am very happy to be able to report most favourably of Mr. Niles since his arrival in Jaffna. I hope that should the Lord spare these two young men, De Silva and Niles, they will become powerful preachers, and be owned largely of God in the conversion of sinners. I meet these two Ministers for six hours weekly, when they analyse Wesley's Sermons, Watson's Institutes, and Wayland's Moral Science.

Often have we had special blessing during these exercises. I have, at the request of the Auxiliary Bible Society here, consented to spend two days a week, viz., Mondays and Thursdays, in conjunction with the Rev. Messrs. Dr. Spaulding, E. P. Hastings, and T. Good, in the revision of the New Testament. We have completed Matthew's Gospel, and are diligently at work on the other parts of the New Testament. Mr. Rhodes is earnestly at work. He seems to be cut out

exactly for the office he fills, and God is owning his labours.

A Christian Young Men's Association has been organized, and the young Tamils and Burghers avail themselves of its advantages.

I have my heart engaged with the bringing of our several Christian churches of Jaffna into closer union, for the purpose of exerting the influence of a healthy public opinion. From morn to night our hands are full of work,—precious, delightful toil.

### WEST AFRICA. GOLD COAST.

*Extract of a Letter from the Rev. William West, dated Cape Coast,  
November 7th, 1867.*

THE information I have to forward by this mail is far from being of a pleasing nature. Immediately after the closing of the last regular mail from this place I received letters from Mr. Richmond, of Lagos, and Mr. Marshall, of Porto Novo, detailing the circumstances under which it was thought advisable for the latter to leave Porto Novo. I enclose Mr. Marshall's letter and a long extract from Mr. Richmond's, which will put you in possession of all that I know of the case to the present date, save that the "Investigator," the Government steamer, had not returned to Lagos on the 20th ultimo.

The news from Abbeokuta is still more unfavourable. Of what has been going on there I dare say that you know more than I do, as Mr. Richmond's note to me is very brief, and he informs me that he has written Dr. Osborn on the subject. What little I know amounts to this. On Sunday, the 13th ultimo, all the Mission premises at Abbeokuta, with the exception of those occupied by Mr. Maser, one of the Church Missionaries, were destroyed and plundered of every thing, save the clothes the Missionaries had on. A Chief defended Mr. Maser's place, and all the other Missionaries took refuge there. At the time Mr. Richmond wrote, they were hourly expected at Lagos. The Governor had sent his boat to the creek to meet them. It had been proclaimed that all European dress must be cast

off, and the country gods (devils) worshipped. I know nothing of the immediate cause of all this, and am anxiously waiting to hear from Mr. Grimmer on the subject.

Yours of the 27th of September is to hand. You say no men are yet found willing to go out to West Africa. I will not say what I think about the many young men, who, on presenting themselves as candidates for our ministry, offer for the general work, and then shrink from coming to the Coast. That soldiers of the cross should have less courage than soldiers of the Queen is what I am not able to understand. Military officers come out here as many as are wanted: why then should Missionaries hesitate? Perhaps my notions as to what missionary courage ought to be are altogether wrong; and, if I had correct views on that point, I should not think of giving the Missionary credit for the same amount of pluck that a soldier ought to possess. I *may* be wrong, but should be very sorry if it could be proved that I am.

Now that Mr. Grimmer is driven from Abbeokuta I intend sending for Mr. Richmond to return to Cape Coast, as my strength is being overtaxed just now. Mr. Richmond ought to leave in the spring, and if he and I leave, what is to be done with the District, unless you send a supply? And if you send a supply of only young men, whom can I leave in charge?

*Extract of a Letter from the Rev. Thomas J. Marshall, Native Assistant Missionary, dated Porto-Novo, September 24th, 1867, and addressed to the Rev. William West.*

I AM very sorry to inform you that since the month of August last the Society here has been made to suffer great persecution from the authorities of the town.

About two or three years ago I thought it would be well to visit some of the out-scattering villages, to preach the Gospel of Christ to them. I hastened at once to go either twice or thrice every week, weather permitting, to visit each village regularly. The people eagerly listened to the Word, and many got the truth of the Gospel impressed on their minds. In one of the villages I have been successful with a whole family, who were pricked to the heart by the Word, have renounced heathenism, given up their idols and fetishes, which they brought to me in the Mission House, and from that time became attendants in the chapel every Sunday. This man, with his wife and two children, comes to the chapel from a distance of three miles and a half.

I make this family house in the village my home, whenever I go to preach. I find that many more have a desire to save their own souls; and when in conversation with them on religious matters, they often express their regret that the chapel is so far away from them. How to meet their case I do not see, for I have the same desire to save their souls as they. We often reason together about this important matter, but could not very well arrive at any decisive conclusion.

I could not make any proposal to them for a chapel, because I do not know where the money shall come from. The debt on the chapel in Porto-Novo has not been entirely cleared; and to ask the people at once to take up the whole of the expense of a new chapel was in my opinion undesirable; and I fear it might involve them in difficulty. But in the month of April my Superin-

tendent, the Rev. Mr. Richmond, wrote to ask my opinion about extending our Mission to some of the villages of Porto-Novo. He said, if I thought it advisable to enter new openings, he would be glad.

I seized this opportunity at once, to acquaint the people that we would be willing to establish a Mission among them. They were glad of it. In the month of July Mr. Richmond came up, and we went to see the people, to make the arrangement. We proposed to them in that meeting that if they themselves would build the chapel we would come to preach to them, and form a Society. This proposal was quickly agreed to. They gave us land which was their own, near to them. On the 6th of August I measured the piece of ground, seventy-six feet westward, and seventy-six feet eastward; north and south sixty-one feet. The people immediately set to work, they tempered the swish; and on the 19th of August I went to measure the dimensions for the chapel, which was forty-eight feet by twenty-four feet. The foundation was laid.

To my great surprise, on the 22nd of August, the fourth day after the chapel foundation was laid, the King sent to destroy the chapel, and burnt up the converts' houses, plundered all their properties to the value of upwards of £75, in cattle and house goods, and made captives of one man and one boy, whom he has put in chains. On the 1st of September, the King laid hand on Mr. Peter Smith, who was a school-boy, and had just lately got married by Mr. Richmond. He was committed to prison with chains on his neck. The charge alleged against him was simply this, because Mr. Smith has followed me to "Ashipa" (i.e., the place or village where the chapel was built,) to erect a chapel; the second charge was that Peter Smith has taken a

letter from me to send to Lagos. The King has heard that I have written to Lagos, and not knowing to whom I have written, determined to fall on me when the steamer comes to inquire about the matter. This excited us greatly.

During this time my Superintendent, Mr. Richmond, was taken ill, and was obliged to go to Accra by the last mail. I was informed that he will return by this mail. I am expecting him daily; Mr. Grimmer has been supplying his place during his absence. Mr. Grimmer would have come on to see me, but the Governor would not give him protection, as he said; but he expresses his warmest sympathy with me and the church. He has tried to gain all information from the

Governor, and wrote to me, which gave me great relief and consolation. But the worst is not yet past, for our brothers in Christ are yet in prison. The King is selling them to us, because what he terms fines are more in value than the price of a slave. Such is the state in which we are placed at present under this new reign.

Dear Sir, do not forget us and the church at Porto-Novo in your prayers. We have struck deep into the root of heathenism, superstition, and idolatry. O! it will cost us much trouble and sufferings before we break through all difficulties and dangers! We are praying without ceasing. Help us. We need an interest in your prayers.

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*Extract of a Letter from the Rev. Matthew Grimmer, dated Lagos,  
November 4th, 1867.*

I HAVE received your kind letter of September 28th, and am very sorry in reply to have to communicate such sad news respecting my station at Abbeokuta.

For some time past the state of affairs has led us to fear that another blockade might be put on between Lagos and Abbeokuta, but we anticipated nothing worse. However, on Sunday, the 15th of October, I heard a rumour that the Rev. V. Faulkner (Church Missionary) had received a message from the Bashorun, to say that all white men and British subjects must worship God by themselves, and that if any natives wanted their Christianity they must have it by themselves. I at once wrote to Mr. Faulkner, to hear if the rumour which I had heard was correct; but before his answer came I also received a message to say that the authorities prohibited the holding of service in any of our churches that day. This message was quickly followed by two Chiefs and a large number of men, who came round and barricaded the church door.

I again tried every possible means to get to know why all this was going on;

but some brought me one tale and some another. The most likely report seemed to be that a riot was expected in connexion with a clique of men from Sierra Leone, who had formed what they termed, "The United Egba Board of Management," but *mismanagement* would have been a term more in accordance with truth; for these men and their government have been the curse of their country; but my difficulty was to understand why our churches should be closed on their account.

The town was unusually quiet till two o'clock P.M.; just then a messenger came to my compound, from a Chief who had always professed to be my friend, saying his master had heard that some wild boys had come to my part of the town, and he had sent to see if they were troubling me. At that time I had heard no one; but just as this messenger was going out at one gate,—I had kept my gates fastened all day,—about four or five hundred men, armed with outlasses, rushed in at the other.

My first impression was that all British subjects were about to be driven

by force from the town; but it soon became evident that their first object was plundering.

I at once walked into my house, and tried to keep the thieves out, for they were great cowards, and I hoped help might soon come; but found that my house had too many doors for me to defend it alone. I next tried to save the cash which I had on the station; but found that the coat in which my keys were was already carried off, and my house in a few seconds was filled with plunderers. Finding I could save nothing, I walked out into the compound and watched them carry off my goods. Everything in connexion with the plundering exhibited the most wanton destruction, rather than a desire to get as much as possible.

After a time rain made me seek shelter in a new native house only partly finished. Here I remained a long time, till a Chief came into my compound, and offered me protection for the night. I availed myself of this offer, and went with him to his house; and after supping on yams and cold water, I lay down upon a mat spread on the ground-floor, and slept pretty well, for I was very weary.

Early on Monday morning a messenger came from the Rev. Messrs. Wood and Faulkner, inviting me over to the Rev. J. A. Maser's, at the Ikija Station, which had been defended by one of the Chiefs. His was the only Station spared. I at once started for Mr. Maser's, and walked all the way, — a distance of several miles from where I had spent the night. At Ikija I found all the Missionaries, who, Mr. Maser excepted, were all in the same position as myself, the clothes we had on being all we possessed.

Mr. and Mrs. Maser received us very hospitably, and did all they could to make us comfortable. We hoped at

once to get away for Lagos, but in this were disappointed, the authorities pretending to have no hand in the plundering of our houses, and saying that we must wait till they collected from the thieves all our goods. We knew that this would be impossible, and, moreover, that the greater part of our things were broken and spoiled; for example, I had seen my clock and lamp both thrown over a wall. But in vain we told them we must go; their only answer was, that when the Governor of Lagos killed their children at Ikorodu they had patience, and so must we.

Thus affairs went on for a little more than a week, when I was taken with a very severe fever; but through the kind care and attention of Mr. Maser and the other Missionaries, I got through it pretty well, and am thankful to say that I continue to gather strength.

It was this fever, however, which made the Egbas consent to my going to Lagos; also Mrs. Maser and children, with some one to take care of them on the way.

As soon as I could be removed, we (Mr. and Mrs. Maser and family, Mr. Phillips, Baptist Missionary, and myself) left in canoes, with the Bashorun's staff and two messengers, on Monday, the 28th of October; and through the kindness of His Excellency the Administrator, Mr. Richmond, and other friends, in providing large boats to meet us where our canoes could not come, we were able to reach Lagos on Tuesday night, thus having been only one night on the river.

The Rev. Messrs. Wood and Faulkner are still detained in Abbeokuta.

I fear it will be a long time before we can occupy Abbeokuta again, unless we could go under British protection.

WEST INDIES.

TORTOLA.

*Extract of a Letter from the Rev. William J. Wilkinson, dated Roadtown, Tortola, November 12th, 1867.*

I BELIEVE the last mail brought you tidings from the Chairman respecting the hurricane which occurred on the 29th ultimo, and the disastrous consequences to the Mission properties of this Circuit, and to the general interests of the Virgin Isles. The gale was sudden in its onset, comparatively brief in its duration, but very destructive in its effects. An hour longer, and hardly anything in these lands would have stood the tremendous blast. The preservation of the Chairman and of the Rev. W. P. Garry and family at sea, and of the Mission families on shore, may be ranked amongst those special providences with which Almighty God frequently favours His servants, and to Him be the praise for our lives and habitations!

The Chairman's visit was short, but his presence and counsel were invaluable. We were about to hold our Missionary Meetings; but these have been summarily laid aside without any prospect of their being held this year, as most of our people are homeless, and in circumstances of destitution and want. As soon as the news reached Antigua, the Governor-in-chief despatched the steamship "Doris" with provisions and clothing for temporary relief. These are being distributed by a Committee of Relief, but will, we are afraid, be soon exhausted. We hope that succour will be sent to us from other islands and from England; and that, through the kindness of their friends, this distressed people will be sustained in this crisis of their history.

The Sabbath after the gale was memorable for the services conducted in our desolated sanctuary. For the two previous days, men were employed in clearing away the fallen timbers; and a sail being stretched over the front part of the building, accommo-

dation was provided for a goodly number of people. The day was remarkably fine, a necessary condition now to our holding any services at all. Two appropriate discourses were preached to large congregations, in the morning by myself, in the afternoon by my excellent colleague. At the close of the morning service, the Lord's Supper was administered to the usual number of communicants. A very gracious influence pervaded the services, an influence rendered all the more impressive by the remembrance that amongst these killed in the gale were several of our members, two of our Leaders, and one Local Preacher. May these admonitory circumstances be sanctified to our good!

Last Sabbath we were prevented by rain from holding a morning service. One was conducted in the afternoon by the Rev. J. Badcock, who had just arrived from Dominica with provisions, clothing, and money, for the relief of the destitute. Being prevented by the state of the weather from visiting Spanish-Town on the Saturday, I was only able to fulfil half my programme for the Sabbath by visiting East End, and holding service amid the ruins of our chapel, with the heavens for our roof. The wooden chapel is completely down, with little but the floor available for rebuilding. The roof was blown entirely away, probably into the sea; for not a trace of it is to be found.

You will be glad to hear that our properties at Anegada and Jost Van Dykes are saved; and that the chapel and Mission-house at Spanish-Town, though injured, are still standing. Being members of the Relief Committee, Mr. Hothersall and myself have not been able to visit our country places as early as we desired; indeed, this is rendered difficult by the state of the paths across the mountains, and

the injury sustained by the Mission barge.

The people and local government will not, for some time, be able to do much in the way of the ordinary support of Ministers and schools. The pressure of bad times felt before, both by us and the people generally, will be doubly felt now. On behalf of a

poverty-stricken people, and an island now destitute of a sanctuary, we pray you to lose no time in placing at our disposal the requisite means for rebuilding our chapels. Meanwhile we shall do what in our power lies, to hold our Sabbath services and our class-meetings, &c.

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### FIJI.

*Extract of a Letter from the Rev. Jesse Carey, dated Rewa, August 22nd, 1867.*

A few days ago it was my painful duty to address a letter to the Rev. S. Rabone, General Secretary of the Australian Wesleyan Missionary Society, informing him of the melancholy event that has just covered our pulpits with mourning, and filled our hearts with the bitterest sorrow.

As the occurrence is of such mournful interest to our friends everywhere, and to the public generally, I herewith, to save time, send you a copy of that letter, which contains full particulars of the recent massacre of my late esteemed colleague,

the Rev. Thomas Baker, and his companions.

After more than eight years of hard and successful work among these savage tribes, my brother Missionary has been treacherously murdered by cannibal hands.

This loss falls heavily on our Society, but indescribably so on the heart of one who, with her three fatherless little girls, is now preparing to leave these shores with many a lingering and heart-breaking look towards the dark hills in the distance, whence a loved one will never return.

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*Extract of a Letter to the Rev. S. Rabone, General Secretary of Wesleyan Missions, Sydney, New South Wales, dated Rewa, August 5th, 1867.*

A few days ago I was thinking about sending you a few facts respecting the work of God in this Circuit, when suddenly my mind was disturbed, and my heart wounded, by news of one of the most dreadful calamities that has ever happened in the history of Missions. It is now my painful duty to tell you the sad story of a tragic deed of darkness, which has sent a thrill of horror through the heart of every Missionary and white settler in these islands. The laborious and useful life of my esteemed late colleague has been prematurely brought to a close by the savage act of a cannibal tribe of an inland district, about forty miles from this Station. The late Rev. Thomas Baker was taken to his heavenly home on Sunday, July 21st, about seven o'clock A.M.

I saw the deceased for the last time

on Thursday, July 11th, at my house. He came down the river to open a new place of worship at a village a mile or a mile and a half from Rewa. Mrs. Baker and the children came with him, to spend the day with Mrs. Carey. They found us rather full at the time, as H.M.S. "Falcon," Captain Blake, was here, and some of the officers were in and out during the day. In the afternoon Mr. Baker and family returned to Davuilevu, our second Mission Station in this Circuit, and situated some six or seven miles farther up the river.

On Saturday, July 13th, I received a line from Mr. Baker, to say that he was just then leaving home on a visit to some inland tribes. You have already been made aware, by Mr. Baker's own letters, of the pleasing fact, that many of these tribes have lately abandoned

heathenism, and sent for Christian teachers to instruct them in the faith of Jesus Christ our Saviour. No heart was more delighted at this change than that of my departed colleague. A few months ago we stationed a large number of teachers in the towns and villages of these benighted people. These teachers, I need not say, require constant pastoral oversight and direction. Such a visit therefore, as my late brother Missionary started on the 13th ultimo to make, did not surprise me, as he had often been before on similar work.

The following are the principal tribes that have within the last twelve months given up heathenism, either partially or altogether, and received Christian teachers:—Viria, Soloira, Navunidakua, and Dawarau. I name them as they come, beginning at the first, which is the nearest to this Station, and going on, through the others, to the last and furthest inland tribe which has opened its doors to the Christian religion. The next tribe, called Navosa, which is only another day's march further inland, is altogether heathen.

On the evening of Saturday, July 18th, Mr. Baker remained in the district of Nailasiri, and was kindly accommodated at the house of Mr. Morton. This gentleman has since informed me that Mr. Baker borrowed a thermometer of him for the purpose of noting the temperature in various parts of the interior. He also intimated to Mr. Morton that it was his intention to go farther inland than he had previously done, as he thought it was now perfectly safe. Indeed, if he found the tribes friendly, he hoped to be able to press right through the heart of the country to Vuda, on the western coast of Na-Viti-Levu. This great idea seems to have occupied his mind before leaving his home, but he kept it all to himself, as will appear from notes written subsequently to Mrs. Baker and myself.

July 14th.—After breakfast Mr. Baker rowed up the river to Natoaika, where he preached in Fijian. During the day he made another short stage,

and stopped to hold another native service at Naso. Then he proceeded to Natausa, in the Viria district, and in the evening preached in English at Mr. Lee's residence to a small congregation of planters. After service he went to the town of Viria, where he slept.

15th.—He was in his boat early in the morning, and on his way to the next tribe. Soon after leaving Viria he met one of our teachers, Isaiah Naseikai, whom he took into his boat. In the afternoon he reached a town called Navunimoli, on the north branch of the Rewa river, known as the Wai-Luve—"Great Water." He slept here, and the next morning gave orders to the teachers in this neighbourhood to take his boat home, should they hear that he had decided to proceed westward.

16th.—Mr. Baker and party struck across the country to Nacau, and stopped for the night at a place called Toberua, in the district of Navunidakua. In former visits, I believe, he had never been further inland than this. He was here on the 31st of October, 1866, and I have just seen an account of that trip in the "Missionary Notices" for July, 1867.

17th.—He passed into the Dawarau district, and reached Namara, the chief town, in the evening. The Chief's name is Waqaligali. Here Mr. Baker met three of the four native teachers lately appointed to this tribe, which a few months ago gave up heathenism, and sent for Christian instructors. The tribe is, however, only very partially Christian, and the change, as is always the case at first, is only nominal. This is the limit of our inland operations. All beyond, to the westward, is heathen, and comparatively unknown. Mr. Baker stayed here all Thursday, the 18th, and in the evening told the Chiefs that he should like to leave on Friday morning; but they begged him to remain on Friday, as they were anxious to give him and his people a "feast of yams and pork." To this he appears to have readily consented. He had preached to the people on Thursday, and now appointed



Shadrach Seileka to preach to them again.

Friday, 19th, the "feast of yams and pork" was given, as promised. During his stay at this town Mr. Baker made many inquiries about the next tribe, and expressed a strong desire to proceed, for the purpose of asking the people to abandon heathenism; and also, if possible, to get their permission to pass through their territory to the tribes beyond. After service at Namara he met the Chiefs, and presenting a whale's tooth, as is the custom when any favour is asked, begged them to conduct him to Navosa, the next district. The principal Chief—Waqaliqali—accepted the tooth, and promised the road to Navosa should be shown on Saturday morning. Some of the teachers who were there at the time tell me that, subsequently, the Chief returned, and advised Mr. Baker to give up all thoughts of going any further. The Chief gave this advice because, according to his own statement, he had in the mean time consulted an infallible oracle of his, which told of nothing but mishaps, should the contemplated journey be made. On the faith of this oracle the Chief begged the Missionary would excuse him, as he could not see his way clear to go. He promised, however, that two young men should be ready in the morning, to show the road, should Mr. Baker continue firm in his intention to proceed. The Teachers also state that other entreaties were tried to turn Mr. Baker from his purpose, but without effect. At this point Mr. Baker wrote two pencil notes,—one to Mrs. Baker, and the other to myself. These notes, while fully making known his intentions, do not speak of any attempt on the part of the Chiefs of Dawarau to prevent his onward march. And although he hints of "difficulty," yet he sees nothing in the way that leads him to apprehend danger.

I will now call your attention to the notes in question, that you may the better understand Mr. Baker's motives and plans. They were written about thirty-six hours before his death. The first is a copy of that addressed to myself, and is dated—

"DAWARAU, July 19th, 1867.

"MY DEAR BROTHER,

"WE have got thus far, and I feel a dislike to return, as I am now about half way across the island. At any rate I am past Nomosi.

"To-morrow we start for Navosa, a district at the head of the Nadroga river, and this I expect will be the only difficulty I shall meet with. But if they will allow us we shall go right on to Vuda, and return by way of Nadroga. If I cannot get fine weather to come up in a canoe, I will walk from Nadroga to Serua, and then come on in Samuel's canoe. By hard walking I may see you to-morrow—Saturday—week. I have written Mrs. Baker, and I may get another chance before I return, if Navosa should *lotu* (become Christian).

"People are all turning from heathenism, and I think Navosa is the last district we shall have to try. Hope you will continue to pray for me. I do not fear the natives, and we hope to do them good. We are all well and strong.—I am, my dear Brother Carey,

"Your affectionate colleague," &c.

The next is to Mrs. Baker, and, in some respects, is a remarkable letter. It gives us the motives that led him to penetrate so far inland, and that is a source of much consolation to his mourning widow and to us all. It is dated—

"DAWARAU, July 19th.

"I AM here, and have been two days now. We have had very wet weather until to-day, which has hindered us. I find we are mid-way across the land, and am resolved to go all the way, now I am so far in. I had thought of this before I left you, but did not name it, because I knew you could not endure the thought of my going away for so long a time. But I have only decided this evening to go. And I do so because, first, I want to do the people good; second, because I believe there is no great obstacle in my way; and, third, because if I do not go now I shall never go." [This last remark refers to his being about to visit the

colonies for a short time, and then to return, probably, to some other field of labour.]

"When you get this I shall be at or near Vuda, and shall come back by way of Nadroga, and up the coast. In this way I shall not require a boat to go for me. You must cheer up, and pray for me. I am in my Master's work, and He will take care of me and mine. We are all in good spirits, and our feet are sound. We have preached twice here. I did so yesterday, and Shadrach has preached to-day. People are becoming Christian all round, and there is only here and there a town that is not *lotu*. We start early in the morning for Navosa. I anticipate no difficulty, except in this place. If they do not *lotu*, I believe they will not venture to kill me. I think much about you and our little ones, especially Alice. If Navosa should *lotu* I will send another letter on by Nadroga, or any other way that may offer. I may be home by to-morrow week, July 27th. I have found the people very kind, so far. We hope to reach Navosa to-morrow, and, if they *lotu*, to spend Sunday there. There is no fighting anywhere now, so I feel the 'coast' is all clear. Kiss the children for me,—all of them,—and tell them to pray for me. On Saturday, (27th,) let the boat be sent to Rewa, as I hope to meet her there. Good night, my dear wife, and God bless you all.

"Your devoted husband," &c.

These letters were received on Tuesday morning, the 23rd of July; but the brave Missionary had been taken away two days before that from his Master's work to his Master's side.

At this place Mr. Baker got another Teacher to join him; and his party now consisted of one native Missionary, two Teachers, and six young men from our Circuit Training Institution. Mr. Baker and his companions were without arms.

July 20th.—Early in the morning the Chief of Damara, Dawarau, gave Mr. Baker two young men as guides, and the party left before breakfast for

the district of Navosa. The Chiefs and many of the townspeople went a few miles with them, and then, bidding them farewell, returned. Mr. Baker and his comrades then took breakfast. After breakfast they continued their march; and by about two o'clock p.m. they saw in the distance the principal village, or town, as the natives call it, of the Navosa tribe. After taking some refreshment they walked up, and on entering the town inquired at once for the Chief's house. The Chief's name is Nakatakataimoso. When told of the arrival of the strangers, he came outside and sat down on a stone in the public courtyard. Mr. Baker and the native Missionary then went up and shook hands with him. Then the native Missionary, in accordance with Fijian custom, reported fully where they had come from, what they had come about, and where they wanted to go. Then, presenting a "whale's tooth," he begged that the Chief would be kind enough, at his convenience, to conduct them to the next tribe, of Magordo, that they might proceed thence to Vuda. Having listened to the report and the request, Katakataimoso, *alias* Wabaluvu, took up the tooth, and promised to show the travellers the road to Vuda. His reply to their expressed wish, that he would give up heathenism, was not so favourable. He would not make any change, as he hated Christianity. Mr. Baker told him that if he felt inclined to *lotu*—become Christian—he, Mr. Baker and party, would spend Sunday in his town. On his declining to do this, Mr. Baker asked to be conducted on his way that night: whereupon the Chief said, "No, the Consul slept here on his way across the land from south to north, and so must you." Then Mr. Baker seemed more satisfied; for it is said that he communicated this fact to his young men, and the whole party went at once to a house pointed out to them by the Chief.

The name of this town is Nagagadelavatu, and I believe is one of the places where H.B.M. Consul, Captain Jones, V.C., and party slept one night

on their way from Navua on the south coast to Tavua on the north, in July and August, 1865. I am inclined, therefore, to think that this truthful statement of the treacherous Chief threw Mr. Baker quite off his guard, and enabled him, weary and footsore as he was, to sleep so soundly on this, his last night. During the evening, as no food had been given them, Mr. Baker asked one of the two young guides to take a few yams the party had brought from Dawarau, and get them boiled. The guide returned to say, that the people would not boil the yams that night, but would have them ready in the morning.

At a late hour many of the natives of the place visited the strangers, and made many inquiries about Christianity. Some said, "What is the Christianity you come to tell us about?" "Will it make these bodies of ours live for ever? If it will, then we will become Christian at once." The Missionary and the Native Assistant Missionary, in kind and pleasant words, explained. Then, again, said others, "Where are presents to us? where are guns and powder and cloth, that we may become Christian with?" In this way conversation was kept up for some time; but nothing unpleasant took place. It is indeed said that the Chief, either before or during this conversation, once pointed to a hatchet, remarking as he did so, "There is the thing for Christianity." But if this be true, it is only what Fijians have said over and over again.

Some of the people asked the Missionary to let them see or hear some Christian service that night, whereupon Mr. Baker called upon the Native Assistant Missionary to conduct evening prayer. The people then retired to their own houses, leaving the "white man" and his friends to themselves.

July 21st.—Early in the morning Mr. Baker conducted morning prayers with his people. Then he sent to see the yams were cooked, as promised on Saturday night. The messenger returned with nice warm yams, and hearty took breakfast. One witness states that Mr. Baker was seen look-

ing through his telescope from the low doorway, at something going on outside; probably he saw people coming in from other places. Then he said, "Lads, let us be quick, or we shall be killed to-day." However this may be, it is certain that at about seven o'clock A.M., and just while a little water was boiling, to make the Missionary a cup of coffee, the Chief of the town came to the door and said, "Come along; let us put you on your road at once. Messengers have come from the neighbouring villages to say that the people will soon be here, and if you stay much longer you will be sure to get killed." The Missionary, without a moment's delay, said, "Who will conduct us out of the town?" And the Chief said, "I will." Without waiting for coffee, or, as far as I can learn, taking notice of anything in the house, Mr. Baker followed his guide, and the whole party turned out and formed in single file, one behind the other; which is Fijian marching order. The two young men who had acted as guides on Saturday were detained in the house.

I will now give you the order in which, according to the statement of the calmest eye-witnesses, our friends marched to their speedy destruction on that Sabbath morning.

The Chief, as he promised to do, led the way. Mr. Baker followed, and behind Mr. Baker came a strong-looking native of the place, carrying a kind of battle-axe or long-helved tomahawk; then came Shadrach Seileka, the Native Assistant Missionary, and after him two teachers and six young men belonging to our Circuit Training Institution.

The last man but two in the line had on his right shoulder a small iron box. The party had not gone more than a hundred yards, when the last two young men looked behind, and saw the second Chief of the town leading on a band of armed savages.

They were coming on at an increasingly rapid pace, and without noise or confusion. This strange movement terrified the two young men, who ran forward into the middle of the line. The man with the iron box was now

the last man. This was but just done, when up came the Chief leading the armed men, and with a long club dealt the last man of Mr. Baker's party a blow on the head. As the box was a little tilted behind, it received the full force of the blow, and the club fell gently on the man's head. Many movements were now almost simultaneously made. The man dropped the box, and sprang out of the line to the left. The noise of the box, and the commotion behind, caused Mr. Baker to turn round, and a little out of the path, to see what had happened. The man with the long-helved hatchet passed on somewhat ahead, and then turned, too, so as to be just behind Mr. Baker. The Missionary at that moment, with his right hand raised, was in the act of speaking, when he was suddenly cut down by the man behind, who chopped him across the back, and a little to the right side of the neck.

At this point the evidence of our best witnesses breaks off; for it is that given by two young men who escaped. One of these saw the hatchet raised, but did not see it fall, for he was gone into the reed-grass close by.

This young man was one of the two who had a few moments before changed position by running into the middle of the line. The other, who was the man that carried the box, heard Mr. Baker say, "Don't! don't!" and he saw him struck with the hatchet and fall over on his right side. This man concealed himself in the reed-grass till night, and then, finding the path the party had come by on Saturday, he succeeded by night travelling in reaching Viria three days after this horrible deed was done. He was found by my messenger—sent in search of additional news to that brought by our teachers from the inland tribes—on Thursday, July 25th, and examined the same day by the Rev. F. Tait and myself.

From the point where the two young men escaped the frightful tale is continued by the two guides, who had not been allowed to join the line. When the deed of blood was all done,

they were sent back to Dawaran, to report to that tribe and to our teachers, through whom we got the first intelligence. These men say that the "Native Assistant Missionary" was next killed, while in the act of kneeling down to kiss his fallen Missionary. The others were soon dispatched, although one or two gave the savages a little trouble by running; but these were brought down at last by muskets and dragged back into the town.

Then the bodies were all piled up one upon another in the court-yard, and that of the Missionary, my late ever-working and esteemed colleague, on the top.

I must bring to a close my account of this savage and treacherous massacre, the first news of which, I deeply regret to say, through the thoughtlessness of the native messenger, was communicated, in the first instance, to the murdered Missionary's wife herself, about twenty-four hours after she had received her husband's letter, dated July 19th.

Nothing but a sense of duty could have enabled me, in the midst of so much sorrow, to write you this painful tale. And even now I have not told you the last act in this revolting tragedy. My late brother Missionary has fallen by the hands of the vilest of cannibals, and you know what cannibals always do with the bodies they have slain.

The deceased Missionary was in the thirty-sixth year of his age, and the ninth of his ministry. A more hard-working Missionary I have not known. He was not a hasty enthusiast, but a steady worker, who never flinched from duty, when to him it appeared clear that duty called him to action. He was for two years my colleague on Vanua-Lévu, the next island to this in importance and extent in the group. And for the last two years we were again fellow-labourers. He was in the habit of doing everything he did calmly; and knowing this fact as I do, his determination to go beyond the Dawaran tribe gives me some surprise. I can only satisfactorily account for it by trying to look from

his own point of view, which we discover in his pencil notes of 19th of July:—"I go," says he, "because I want to do the people good; because I believe there is no great obstacle in my way; and because, if I do not go now, I shall never go." And again he remarks, "There is no fighting anywhere now, so I feel the 'coast' is all clear." He went, and, with all his young men but two, fell a victim to cannibal ferocity.

His trips among the heathen tribes have always been productive of good, and I am quite sure he was on the most friendly terms with every tribe through which he passed on this his last expedition. While going always on the great business of his Missionary calling, and ever seeking "to do the people good," he did not overlook some other matters, which, while not strictly requiring his attention, are yet of great importance not only to our Mission Society, but also to the general public. He regularly took notes of the temperature

and atmospheric changes when at home, and as often as possible when travelling. He collected land and other shells and insects, and geological and botanical specimens, for himself, for scientific travellers who might happen to call, and for some of his fellow Missionaries in other parts of Fiji. And at the time of his death he had nearly completed a very correct and valuable chart of the Rewa river, with its tributaries and deltas.

But, Sir, what gives us the greatest consolation in this hour of bereavement and sorrow is, that our departed brother was a true and faithful disciple of the Lord Jesus Christ. His piety was characteristic. It was steady and calm. He never appeared to me to be troubled with doubts and fears, like many very good Christians. He loved his Bible and his God. He was always happy in his Master's work; and now, having "endured to the end," he is gone to be happy for ever at his Master's side.

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### DEPARTURES.

THE Rev. Benjamin Tregaskis, Mrs. Tregaskis, and daughters, with the Rev. W. S. Maud, embarked at Liverpool in the steam ship "Macgregor Laird," on the 10th of December, for Sierra Leone, Western Africa.

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### DEATH.

AT Stourbridge, on the 9th of December, aged seventy-five years, Sarah, the wife of the Rev. John Thomas. In 1824 Mr. Thomas was appointed to the Friendly Islands, then in entire heathenism. Mrs. Thomas accompanied her husband, and shared his toils and sufferings, and was gladdened to witness the triumph of the Gospel. She again accompanied her husband when he returned to Tonga, after a short visit to England, and was faithful to her attachment to the Mission to the end of life. Her death will be regretted by many thousands of the Christian Friendly Islanders, who valued and loved her for her work's sake.

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THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £9,812. 18s. 7d.

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### **DELAY IN REMITTANCES.**

THE attention of Circuit and District Treasurers is earnestly requested to this subject, as bearing very seriously on the Funds of the Society; not only by the loss of interest on money, but also by the dissatisfaction occasioned to the Contributors and Collectors, who look in vain for an acknowledgment on the Cover of the "Notices" so early as might be expected. It is hoped that the following suggestions will commend themselves to the judgment and practical adoption of the local and district officers:—

1. The public collections and private contributions shall be promptly placed in the hands of the Circuit Treasurer.

2. That the Circuit Treasurer shall not delay to remit to the District Treasurer, at least once in each month, or whenever Five Pounds, or upwards, shall have accumulated in his hands.

3. That each District Treasurer shall make a monthly remittance to the Mission House not later than the thirteenth day of each month, so as to be received in time for publication on the Cover of the "Notices" on the fifteenth.

4. That in order to secure regularity, each District Treasurer shall be requested to make a Quarterly return to the Mission House of the money he has received and remitted during the Quarter; and that even if his receipts and remittances have been *nil*, he shall nevertheless make the return at the end of the Quarter, as near the Quarter-day as may be convenient. The District Treasurers to be supplied with forms, specially prepared for Quarterly returns.



SHEFFIELD DISTRICT.			NORWICH AND LYNN DISTRICT.			CORNWALL DISTRICT.		
	£.	s. d.		£.	s. d.		£.	s. d.
Sheffield, West	30	0 0	Bungay .....	35	0 0	Redruth .....	100	0 0
Sheffield, East	189	9 8	Diss .....	16	0 0	Falmouth .....	58	13 1
Chesterfield ..	45	14 0	Lynn .....	36	5 0	Truro .....	80	0 0
Bradwell .....	21	6 0	Walsingham...	21	0 0	St Agnes .....	30	0 0
Rotherham ..	38	7 2	Thetford .....	35	0 0	Penzance .....	150	0 0
Doncaster.....	33	0 0	Attleborough	25	0 0	St. Just.....	12	10 0
Retford .....	31	0 0	Bury St. Ed-			Marazion .....	35	0 0
Worksop .....	19	17 0	munds .....	10	0 0			
	358	13 10		178	5 0		416	3 1
CARLISLE DISTRICT.			CHANNEL ISLANDS DISTRICT.			MACCLESFIELD DISTRICT.		
Brampton.....	28	2 0				Macclesfield ..	125	0 0
Appleby .....	25	0 0				Alderley Edge	35	0 0
Penrith.....	140	0 0				Congleton ..	64	10 0
	193	2 0	Alderney,			Nantwich .....	50	0 0
WHITBY AND DARLINGTON DISTRICT.			English.....	10	0 0	Northwich ..	30	0 0
Whitby.....	12	7 2				Cheadle .....	9	0 0
Middlesborough	50	0 0	ISLE OF MAN DISTRICT.			Tunstall .....	40	0 0
Bishop Auckland	35	0 0	Douglas .....	50	0 0	Newcastle.....	25	0 0
Stokesley .....	30	0 0	Castletown ...	12	0 0		378	10 0
Guisborough...	20	0 0	Ramsey.....	50	0 0			
Middleham ...	40	0 0		112	0 0	KENT DISTRICT.		
Barnard Castle	28	0 0	LEEDS DISTRICT.			Canterbury ...	40	0 0
Darlington ...	2	5 10				Faversham ...	20	0 0
Hawes, &c. ...	14	0 0	Leeds, Bruns-			Gravesend ...	62	0 0
	231	13 0	wick ... ..	63	12 10	Margate .....	40	0 0
LIVERPOOL DISTRICT.			Do., Wesley ...	60	0 0	Dover .....	40	0 0
Liverpool,			Headingley ...	70	0 0	Folkestone ...	40	11 0
Brunswick	100	0 0	Bramley .....	53	6 0	Rye .....	30	0 0
Do., Wesley...	59	14 11	Otley .....	50	0 0	Ashford .....	22	16 0
Birkenhead ...	31	16 8	Wakefield .....	65	0 0	Sandhurst.....	15	0 0
Chester .....	112	14 0	Pontefract ...	110	0 0	Sittingbourne	34	0 0
Wigan .....	12	0 0	Dewsbury.....	55	0 0	Ticehurst .....	22	18 6
Southport .....	40	0 0	Birstal .....	50	0 0	Maidstone.....	5	0 0
Ormskirk .....	25	0 0	Knarborough	47	0 10		372	5 6
Preston, Wesley	50	0 0	Pateley Bridge	10	0 0	NOTTINGHAM AND DERBY DISTRICT.		
Chorley .....	15	0 0	Yeadon.....	32	0 0	Melton Mowbray	54	6 0
Blackpool.....	76	0 9		665	19 8	Peterborough	60	0 0
Garstang .....	15	0 0	LINCOLN DISTRICT.			Loughborough	15	15 0
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	588	3 10	Sleaford .....	110	0 0	Ashby .....	35	2 8
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Oxford .....	30	0 0	Horncastle ...	20	0 0	Stamford .....	25	0 0
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Swindon .....	65	0 0	Coningsby ...	65	0 0	ton .....	40	0 0
Newbury .....	44	0 0	Boston .....	83	4 0		396	3 8
Chipping Norton	35	0 0	Spalding .....	45	6 7	PORTSMOUTH DISTRICT.		
Banbury .....	53	0 0	Bourne.....	25	0 0	Portsmouth ...	30	0 0
Witney .....	41	12 10	Market Rasen	82	0 0	Gosport .....	11	12 6
High Wycombe	33	0 0	Bardney .....	45	0 0	Salisbury .....	84	0 0
Thame .....	50	0 0	Spilsby .....	101	10 0	Newport .....	30	0 0
Backingham...	15	0 0	Wainfleet .....	20	0 0	Ryde .....	20	0 0
	371	6 4		968	11 1	Chichester ...	22	0 0
						Fareham ....	23	10 0
						Wimborne.....	40	0 0
							210	2 6

\*\*\* £10. 13s. was received from the District Treasurer on August 25th on account of Spalding, but credited in error to another Circuit by the Treasurer.



*Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.*

	£.	s.	d.
Donation on Annuity, by a Friend .....	1500	0	0
Thomas Tombleson, Esq., <i>Barton on Humber</i> , for the printing, stereotyping, and binding of a new and revised edition, now in the press, of John Hunt's admirable "System of Theology," in Fijian: by the Rev. James Calvert .....	160	0	0
Mrs. Bailey and Miss Pooll, <i>Road, Somerset</i> , special donation .....	100	0	0
Donation on Annuity, by a Friend .....	50	0	0
R. W. ....	50	0	0
Hull, West, Juvenile Association.....	40	0	0
H. G. Walker, Esq., by the Rev. John Scott .....	15	15	0
Luton Juvenile Association.....	11	10	10
Mr. Nichols, <i>Hoxton Square</i> .....	10	0	0
Mrs. Burton, <i>Holbrook House, near Ipswich</i> .....	10	0	0
Miss Burton, <i>Rockside, Alderley Edge</i> .....	5	0	0
Sale of an Indian bracelet, presented after the Rev. D. Sanderson's speech at Liverpool Road Missionary Meeting, a Lady, by Dr. Cheney .....	8	14	6
Mr. James Payne .....	5	5	0
Rev. James and Mrs. Calvert, <i>Bromley</i> .....	5	5	0
Anonymous, ( <i>Hastings</i> post mark) .....	5	0	0
A Friend to Missions .....	5	0	0
No. 20524 .....	5	0	0
First half of bank note from an anonymous friend, by Rev. Thornley Smith, <i>Maidstone</i> .....	5	0	0
New King Street, <i>Bath</i> , Sunday School .....	2	6	4
Great Queen Street Juvenile Association .....	2	2	0
Mr. T. Cobbe, <i>Clonemone, Tullamore Circuit</i> , for Italy .....	2	0	0
C. J. N. Rumbold, Esq. ....	1	0	0
A Friend in the <i>Stourbridge Circuit</i> , for the distress in St. Kitt's .....	1	0	0
Mrs. Nelson, <i>Minster, Margate</i> , for the St. Kitt's distress .....	0	10	0
<i>Advice of the following Legacies has been received:—</i>			
Mrs. Mary Sutcliffe, of <i>Halifax</i> , duty free ...	100	0	0
Mrs. Elizabeth Redford, of <i>Richmond, Surrey</i> .....	25	0	0
Mr. James Bryant, <i>Landkey, Devon</i> .....	19	0	0

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THE FOLLOWING AMOUNTS HAVE BEEN RECEIVED SINCE OUR LAST ANNOUNCEMENT.

	£.	s.	d.		£.	s.	d.
Bristol, King Street .....	5	5	0	Kingswood.....	10	0	0
Baywater, Mr. A. Stone .....	0	15	0	Leeds, Brunswick, Mrs. Gaskell ....	2	2	0
Clifton .....	8	0	0	Leicester .....	9	18	0
Croydon .....	1	0	0	Maraz on .....	7	7	9
Dursley .....	34	9	4	Manchester, Oldham Street.....	52	10	0
Derby, Thomas Cartlich, Esq. ....	10	0	0	Peterborough .....	21	17	6
Heywood, Rev. A. F. Abbott.....	5	0	0	Reading .....	3	3	0
Hitchin, Rev. J. Payne .....	4	4	0	Sheerness .....	22	2	2
Jewin Street, Mr. T. P. Josland ....	5	5	0	Walsall, Centenary.....	5	19	1

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JANUARY 25, 1868.

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RELATING PRINCIPALLY TO

**THE FOREIGN MISSIONS**

UNDER THE DIRECTION OF

**THE METHODIST CONFERENCE.**

MISSIONS COMMENCED, 1788.]

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NO. 170. THIRD SERIES.

## WESLEYAN MISSIONARY NOTICES.

FEBRUARY, 1868.

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WHATEVER may be the effect of National Exhibitions on commerce and politics, they certainly afford very favourable opportunities for the interchange and diffusion of Christian sentiments and feelings. With a view to this result of the Paris Exhibition the Committee voted a sum towards the expense of the Missionary Kiosque, and also sent a large supply of idols, of obsolete war implements, and of printed books, illustrative of the progress and triumphs of Evangelical Missions. Mr. Gibson's thoughtful and encouraging letter will be read with much satisfaction; and many who concur with him in the opinion that "what France needs is, that God should raise up in her midst men filled with love to Himself and to the perishing souls of their fellow-men, to speak to them with tongues of fire; and, above all, that a wave of Divine influence should roll over the land," will devoutly pray that such a blessed consummation may speedily come.

In Italy, amidst political uneasiness and abounding superstition, Mr. Piggott and his zealous coadjutors are diligently scattering the incorruptible seed, and are already reaping the first-fruits of a glorious harvest. Nothing can give permanent tranquillity to that beautiful peninsula but enfranchisement in the "kingdom which cannot be moved." The marked and suggestive contrast between the pomp of Popish ceremonies and the simplicity of the Methodist covenant service on the first Sabbath of the year could not fail to arrest the attention of those inquiring Italians who are beginning to "see the kingdom" which "cometh not with observation."

Although the Canadian Missions are under the direction of the Canada Conference, they are still assisted by an annual grant from the Society; and as they occupy an important part of our colonial empire, and are associated with some of the most cherished memories of our earlier history, we cannot fail to take a deep and earnest interest in them. We very gladly place on record Dr. Wood's letter, from which it is evident that the sound, evangelical doctrines and simple religious ordinances of Methodism are nowhere more urgently needed than in the midst of the crowded cities and semi-barbarous wilds of British North America.

## FRANCE.

## PARIS.

*Extract of a Letter from the Rev. William Gibson, B.A., dated Paris, January 4th, 1868.*

THE past year has been a most remarkable one in the history of Paris. Such an assemblage of crowned heads has never been seen in any capital of Europe. Such a concourse of nations has never before been witnessed. Such multitudes—reminding one of the condition of Jerusalem at the time of the great feasts—have never been crowded within the walls of the city. And certainly such an opportunity of usefulness has never been afforded to the church of Christ. We will not say that the servants of our blessed Saviour have availed themselves, to the extent of their ability, of this glorious occasion; but the open door has been entered; and the seed sown during the year will doubtless spring up, and bring forth fruit in other lands as well as here, and in distant times.

In one corner of the park of the Universal Exhibition the agents of the Christian church, of all denominations, were for the whole seven months busily at work. The Missionary Museum has been every day conveying Missionary information to thousands; and within its walls many a silent Missionary sermon has been preached. It will be interesting to the friends of our Missions to know that our Wesleyan Missionary Exhibition was made the subject of a commendatory article in the *Moniteur Universel*, in which much was said concerning the zeal, perseverance, self-sacrifice, and success of Wesleyan Missionaries. More than four millions of tracts were distributed from the tract kiosk; 162,734 Bibles from the Bible Society's dépôt, of which 21,147 were sold; and upwards of two millions and a quarter of detached portions of God's word, in seventeen different languages, chiefly the Gospels and Epistle to the Romans, from the Bible kiosk. In the Salle Evangélique services were held every day in different languages; and

from the midst of the busy scene the incense of prayer was constantly arising. Services were held every day from twelve o'clock till evening; and as many as fourteen services have sometimes been held on a Sunday. Ministers and laymen of all denominations have united in this work, and have been "one in Christ" in labour as well as in love. It is supposed that during the year at least 150,000 persons listened to the truths of the Gospel in this Salle. The question is asked,—But what permanent advantage has been seen, as the result of all this labour, in Paris and in France? Our answer is, that Paris is, above all other places in the world, the place for seed-sowing, but not the place for gathering in the harvest. Isolated cases of good have come under our observation; but there has been no apparent result commensurate with the labour expended. But the "day" will declare it. The seed has been sown broadcast. Those who sowed it know not where the seed has fallen, and therefore know not where to look for the springing up thereof. But that it will spring up, and bring forth fruit to the honour of Christ's name, we are morally certain. There is many a hamlet in France at this moment made glad through the words of the Gospel brought back by some representative whom it sent up to the great Exhibition. There is many a priest in the rural districts of the empire now reading for the first time the precious words of the Bible. There is many a poor rustic, doubtless, at this very hour spelling out from the Gospel he received in Paris the blessed tidings, that God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Of some instances of good resulting we know; and may we not argue from what we know to results of which we

know not, but which we firmly believe to exist? And even if only one soul had been brought to Christ as the result, would it not be worth infinitely more than all the labour which has been expended?

To come now to our own special work during the past year. We have reason indeed to thank God. The Gospel trumpet from our pulpit in the Rue Roquépine has given no uncertain sound; and not only have our own people found in our chapel a safe and happy retreat from the frivolity, gaiety, and Sabbath-breaking around, but numbers besides, and many who do not often enter our Methodist chapels in England, have joined us in the worship of God. The banner of the Gospel has been fearlessly displayed because of the truth. Not only in English, but also in the French and German languages, the old Gospel has been proclaimed with earnestness and faithfulness, and has been accompanied with the power of the Holy Ghost.

In our new chapel at the Ternes, at Passy, Asnieres, and at St. Denis, the word has been preached regularly on Saturday afternoon. But one chief feature of the year in connexion with our Methodist work in the Paris Circuit has been the erection of a new school-chapel at Chantilly. With the character of the English population with which we have to deal, and the providential way in which we were led to begin our work at Chantilly, the readers of the Missionary "Report" and "Notices," and of our Methodist newspapers, are already familiar. Suffice it to say, that our work has been so prospered that we needed a building in which we might worship God and also instruct the children. Shortly after the opening of the Exhibition the foundation-stone of the house of prayer was laid, and donations throughout the year varying from twopence to fifty pounds have been given to aid in this good work, so that on the first day of this year we were enabled to open the school both

for school purposes and for Divine worship; and when further donations to the amount of one hundred and sixty-five pounds shall have been received, we shall be able to open the chapel for the proclamation of the glad tidings of the Gospel of peace. It is hoped that some who read this account will have their hearts moved by the Spirit of God to help us in the completion of so desirable an object. At our opening meeting on New Year's Day we had an earnest of good days to come. A great number of the jockeys were present, and listened most attentively, and we trust not without profit, to the addresses that were delivered.

A word in conclusion as to France. If we read aright the signs of the times, France is becoming less Catholic and more sceptical. If the people of England knew experimentally as much of the effects of Ritualism as France, they would not be so ready to embrace it. The rebound, however, is unfortunately to scepticism. Asked to believe everything, they end by believing nothing. Parisians of the present day, like the Athenians in St. Paul's day, chiefly occupied in telling or in hearing some new thing, act as though they did not care whether there was a God or not. "God is not in all their thoughts. There is no fear of God before their eyes."

Hence the importance of every evangelical effort to bring them to reflection, and to "think on their ways." When Frenchmen are converted, they become more earnest, devoted, and unworldly than the Christians of England; and they are wonderfully fitted by natural qualifications to become successful Missionaries of the Cross. What France needs—O that in answer to the prayer of His people this want may be supplied!—is, that God should raise up in her midst men filled with love to Himself and to the perishing souls of their fellow-men, to speak to them with "tongues of fire," and, above all, that a wave of Divine influence should roll over the land.

## ITALY.

*Extract of a Letter from the Rev. Henry J. Piggott, B.A., dated Padua, January 11th, 1868.*

It is now more than twelve months since our Mission in this city was opened; and, judged according to the rate of progress at which Evangelical work in Italy now proceeds, the results of the year's labours may be regarded as encouraging. We have an average congregation of some sixty persons; and of these, thirty, exclusive of the members of my own household, have been admitted to the Lord's table. The administration of this rite took place for the first time, in public, on the first Sunday in the New Year. Most of the new communicants had regularly attended the public services for the greater part of twelve months, and had been carefully prepared for this solemn confession of Christ in more private meetings for inquirers. At the last of these meetings prior to the Communion, a printed ticket, signed by the Minister, was distributed to each one, accompanied by questions and counsels on the subject of religious experience, to which almost all responded with great simplicity and earnestness. This week we have observed, according to the now established custom of Evangelical Christendom, as a week of prayer. Every evening the attendance has been good; and one or two of the new converts have for the first time publicly given utterance to their own wants, and to those of their brethren, at the throne of grace.

In removing to Padua we transported with us our Young Ladies' Boarding School. Last year we had but two additional pupils from the town of Padua itself. The examinations, however, at the end of the year, to which we gave some degree of publicity, procured us one or two zealous advocates, amongst whom I may especially mention Dr. De Leva, the present Rector of the University. The principal journal of the town, moreover, opened its columns to a long and eulogistic notice of the event, written

and signed by a gentleman of some standing in the Town Council. The result has been an encouraging accession to the number of the pupils; but, more than from the number of the new comers, we augur hopefully from the fact that they belong to well-known and influential Paduan families. Our great want now is larger and better-adapted premises, which we find it exceedingly difficult to obtain without going to an outlay incompatible with the straitness of our means.

On the whole, then, this beginning of work at Padua is one of promise, always, as I have already said, considered relatively to the slow and difficult progress of Gospel truth in this land. Yet we rejoice with trembling; for discouragements and dangers are more numerous than friends at home generally imagine. Thirty souls are but a small harvest, after all, from a population of forty thousand, and after a year's public labours, with no more let or hindrance than we should have had in London itself. Of the two thousand students entered this year at this University, there is not one who manifests the slightest interest in our work; not one, indeed, so far as I am aware, who does not scoff at Christianity, as the worn-out superstition of an age now dying off. Even the increase in our scholars is to be attributed, not to any desire that the children should be instructed in a purer faith, but to sheer religious indifference. "I believe in but one religion," has been the remark of more than one of the parents in consigning his child to our care, "that of the honest man; for the rest, Jew, Christian, or Pagan, it is all one!" Between the horror with which all contact with us is regarded by the bigoted Catholics, and the utter indifference of the more liberal-minded to all spiritual interests, it must not be wondered if we number our converts by units, or at

most by tens, and get into the habit of speaking of a room full of auditors in a population of tens of thousands as a prosperous and hopeful work.

One or two extracts from letters which have reached me, in the course of the last month, from some of our evangelists in other parts of Italy, may not be without interest to the readers of the "Notices."

Signor Bosio writes me, from Cremona, the 7th of the present month:—"Here the work continues to go on well, and glad I am that you are coming to visit us; for I believe that you will be edified and content. You must not imagine that the church is very numerous; with regard to number it remains about as it was when you were here last time; but it proceeds with such unanimity of feeling as it is a delight to witness. If you come, you will be received with joy by us all; and would that you could come at once; for you would then be in time to unite with us in the prayer which during this, the first week in the New Year, we are uplifting to God."

Signor Ferretti, writing from Florence, in date of the 8th, says:—"A lad of the school has died lately. Though the son of Catholic parents, he refused to see the priest on his death-bed, and fell asleep in the Lord, singing, 'I have a kind Father, who calls me to heaven!' (The first line of one of our school hymns.) O, if we wish to do good in Italy, let us multiply Evangelical schools!"

From Spezia, Signor Lissoli writes:—"On the evening of Christmas Day we celebrated the Lord's Supper; the number of the communicants was twenty-five. Seven of our brethren were absent; some through illness, and some because the family gatherings of this festive season had called them away from the town. The Lord was with us during the solemnity, and we all felt the gracious influences of His presence. The last night of the year I hope to hold a watch-night in our own house. Several of our good people have been already invited, and have accepted the invitation with pleasure. In our con-

gregation are now found several young men, who manifest a most sincere desire to become disciples of Christ."

Some months ago, a poor family in the village of Remodello, in the province of Mantua, to whom the truth had been brought by the agency of one of our zealous colporteurs, invited Signor Patucelli, the Evangelist of Parma, to preach to them and their neighbours. He went; but the visit nearly cost both him and the good people who had sent for him their lives. An immense and furious mob, stirred up by the Priests, assailed the house, drove Patucelli and his companions from the place, pursued the conveyance in which they escaped along the road, took possession of the bridge by which the road crosses the river Oglio, compelled the fugitives to drive into the water; and it was by nothing less than a miracle of Divine Providence, that the Evangelist and his friends were able, after wading down the stream, to scramble out at a distance from their persecutors, and escape by by-paths across the fields. Since then, the godly words and example of the pious family who had sent for the preacher, other visits of the Colporteur, and the diffusion of Tracts and Testaments, aided somewhat, no doubt, by the vigour displayed by the authorities in bringing to justice the authors of the tumult, have produced so entire a change in the sentiments of these poor rustics, that, towards the close of the year, Signor Patucelli did not hesitate to accept a second invitation to the same place, for the immediate purpose of administering baptism to a child of his pious hosts. In date of the 31st of December he writes me thus of his reception, and of the way in which the service passed off:—

"The baptism at Remodello was attended by the blessing of the Lord. The house was crowded with people; crowded also that same court-yard, where last time I had almost lost my life. After explaining the original sinfulness of our nature and the redemptive work of Christ, I administered the rite in the midst of a most touch-



ing silence. Then arose a loud cry, 'To the yard! to the yard!' and nothing would do but I must preach in the very place from which I had been before so roughly driven away. What theme could be more opportune than the infinite charity of Christ? I selected it, and took occasion during the discourse to express the deep sorrow which myself and my companions felt for the poor fellows who were lying in prison. I assured my auditors that in that very day of peril we had fully pardoned them, as we hoped for pardon ourselves, and promised our best offices on behalf of the

delinquents. Otonelli writes me to-day, that my word was made a blessing, and that the people beg me to call on my way to Castiglione, where the trial is to come off on the 28th of January. It will be in part doubtless to recommend the accused once more to our merciful consideration; but what of that, if, in the mean time, the light of God penetrates their souls?"

These extracts may serve to give some idea of the perils, trials, encouragements, and discouragements of a work, which loudly calls for the prayers of all who have interest at the throne of grace.

## CEYLON.

*Extract of a Letter from the Rev. J. W. Philips, Native Minister, dated Batticaloa, November 30th, 1867.*

In the eastern province of Ceylon, Batticaloa has always been considered as one of the best fields for Missionary labour. I have been at this Station for the last six months; and I have every reason to hold to that opinion. Nevertheless, we are not without difficulties. In order to understand what these are, it will be well to know what a heathen is. What is a Batticaloa heathen? A being who, though endowed with the reasoning faculty, has so far blunted and weakened it by the influence of vicious principles, and an insatiable attachment to worldly things, as to raise doubt in the mind of the preacher whether he will ever regain the original strength and sharpness of that noble faculty. The heathen is quite unconcerned and apathetic in matters regarding his state after death. He is, in fact, a man of this world. He speaks and acts as if God intended he should live and die like one of the brute creation. He believes in the existence of one Supreme Being, who, he declares, is the Author of all the good and evil which man does in this world. He believes, also, in the existence of inferior deities and demons, whose

malignant influence is his constant dread. Should his darling child be laid up of a dangerous fever, the deluded parent will vow to "Pullear," (which, by the way, is a voracious inferior deity,) to make offerings of rice, cocoa-nut, and plantains, if the child's life be spared. Should the child still sicken and appear ready to die, then the wrath of one of the demons must be appeased. An innocent cock is immediately sacrificed, and its blood poured to satisfy the demand of "Vairavar." Should the child, however, die, it is then attributed to fate. The poor heathen curses his god, and cries out in agony, "The god who has lost his eyes has pitilessly taken away my child!" Thus superstition and ignorance go hand in hand, and reign triumphantly amongst my countrymen. The preacher who goes in their midst is astonished at the amount of ignorance; but he believes that He who causes light to shine out of darkness is with him; and He alone is able to pull down the mighty stronghold of Satan. The preacher reads to the heathen the word of God, exposes the popular religious errors, lays before

him the plan of salvation, and invites him to accept pardon on the terms offered by God Himself. The people listen with profound attention; and the preacher is indeed very much encouraged to repeat his visit.

RESULT OF OUR LABOUR AMONGST THE  
HEATHENS.

ALTHOUGH I cannot as yet report any actual conversion within the past few months, yet I am glad to state that the preaching of the word of God has awakened some to inquire after the way of salvation. Some men of profligate character are, no doubt, touched in their hearts, and begin to see their conduct in the sight of God as sinful in the highest degree; and that nothing they may or can do will atone for their sins. The belief of many in their false gods begins to shake; and I doubt not but that God is thus preparing the way for the accomplishment of His gracious purposes. We know we have a mighty battle to fight with the devil and his emissaries; but we do not despair, seeing the "Lord of hosts" is with us. Particular attention has been paid to visiting the heathen in their own houses, where they receive us kindly, and listen to the reading of the Scriptures with no small attention. In this manner the females, who, with rare exceptions, never join the males in attending our public meetings, have had opportunities offered for hearing us in their own houses. Some of the moonlight services held in our school bungalows were well attended. Here I may remark, that the Sivites of Batticaloa differ very much from those of Jaffna in this:—viz., while the latter have always a tendency not to discuss reasonably on religious subjects, but to raise useless and often absurd objections against Christianity, the former are apt to listen attentively, and display no disposition to disturb the preacher. I confidently trust, that, sooner or later, God will be graciously pleased to answer our prayers on behalf of our countrymen, so that "the word of the Lord may have free course and be glorified."

OBSTACLES IN THE WAY OF THE  
HEATHEN.

SOME of the principal obstacles which hinder the poor heathen from embracing the Christian religion, are the following. In the first place, I may say that the heathen having narrowly watched the conduct of a few of those who call themselves Christians, whose immoral character is so glaring, he begins to think that a religion which changes not the character of such men is equally bad as his own. Where, then, he asks, is the use of embracing such a religion?

In the second place, the heathen look at the conduct of those who received baptism in times past, and who have now apostatized from the faith. Hundreds of these come for baptism to please a Government agent, and secure some employment in the Court or Cutcherry; but, seeing that many of them failed to secure what they wished, relapsed to heathenism. The proverb, "As a dog returneth to his vomit, so a fool returneth to his folly," will not apply to these unfortunate men; because they never actually turned from their folly, they only seemed to turn. The present conduct of some of these men is so shocking, that even the heathen "Vedante" will blush to look at them.

Others there are, in the third place, amongst the heathen, who dislike Christianity because it will not allow them to commit sins which they love and cherish as the apple of their eye. Thus these people confess the superiority of the Christian religion, but are unwilling to forsake their sins. They are persuaded in their own mind that "without holiness no man shall see the Lord;" and yet their depraved and corrupt hearts will not allow them to go to Christ for holiness. Take away this holiness of heart and life, and the obstacle vanishes. This is what Popery is doing in Ceylon and India. Absolution for flagrant and abominable sins may be easily purchased by the payment of a few dollars to the Romish Priest. This encourages thousands of Papists to live in immoral practices.

But it may be asked whether the above are real obstacles, and what means could be devised to remove them. I may answer that the first two are indeed, in some measure, real hindrances to the spread of the Gospel. Our chief aim, therefore, is to bring back those wandering sheep to the fold of Him who laid down His life for them. I have some reason to believe that a few of these prodigal sons are now on their way to their Father's house, to be reconciled to Him for ever.

With regard to the last hindrance, I need say nothing. The obstacle or

rather objection (or by whatever name it may be called) only exalts the Christian religion, and requires no argument whatever to prove that it came from heaven. We go on preaching the word of God, which is "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." We sow the seed with the hope that a gracious God will, in His own time, make it to grow, and bring forth fruits to the praise and glory of His holy name. Amen.

## SOUTH AFRICA.

### KAFFRARIA.

*Extract of a Letter from the Rev. Edward James Barrett, dated  
Wodehouse Forests, Transkei, October 16th, 1867.*

DURING the present year I have been striving to raise the Circuit income, and hope to be able to present, at the coming District Meeting, nearly double that of last year. The Circuit is new, and the numbers are still small; but so far show an increase of nearly fifty per cent. on last year.

Things come to light sometimes which convince me that the members are far from perfect; but I struggle not to be discouraged, and my own soul is, I trust, growing in grace.

We had a visit lately from H. B. W——, Esq., the Government Officer in charge of the Idutchwah Reserve, who was converted at Clarkebury during Mr. Taylor's visit to that station. Mr. W.'s fluency and eloquence in the Kaffir language are a singular contrast to his foreign idiom of English, his mother tongue; but Kaffir is most wanted in Kaffirland: and, from what I have heard of his preaching, and of his increasing efforts for the conversion of the Kaffirs, I believe the Lord has sent us a helper in him, who must greatly influence the Kaffir mind.

Some time ago I had a very interest-

ing conversation with a Kaffir of some intelligence. I rode up to his kraal, and, dismounting, sat down by him on a heap of cow dung, now dry, which was applied to his body by heathen doctors during a recent sickness. I said, "I have come to see you, to ask your advice as to what I can do to get the Kaffirs to receive the Gospel." He recommended me to go to the Chief, and get him to cause his people to listen to me; but I assured him that all, both Chief and people, listen with the greatest deference. "But then they seem to do so out of respect to my position as a Missionary, and the word does not get into their hearts. I want to know of you what keeps the Kaffirs from embracing the Gospel." He answered, "The great thing is our wives; if the Gospel allowed polygamy, we should become Christians." I then set forth our ideas on the subject, showing the evils of their system, and the comfort of man and wife having full confidence in each other's fidelity, even when separated. To this he assented. Then I said, "But there seem to be other things; for people on the station who only

have one wife still persist in heathenish customs, and, when sick, want heathen doctors." In conversing on this point, he informed me that each doctor had some wild beast,—an elephant, a wolf, a baboon, a tiger, or something of the kind,—as his confidential adviser, and knew, from this animal, what medicines to use. "When do they meet, by day or night?" "By night the wild beast comes to see the doctor." "Do they leave footmarks?" "No, I never saw them." "Would not an elephant, or any animal, leave foot-marks where he had walked?" "Yes, we could trace by your horse that you had been here, and follow you home by his footsteps." "And yet none ever saw the foot-prints of these uncommon wild animals leading to and from the doctor's hut. Is not this a proof that they lie, and know nothing?" He admitted it. After which he said, "One other thing which leads us Kaffirs astray is, that Christians die as well as heathen. If Christians did not die, we should all believe at once." I answered, "What good would it be to live always in this world? You are beginning to have white hairs in your beard; in a few years you will feel yourself to be get-

ting an old man. Did you never see old men so old and weak that they wished for death, and lived like useless dogs in the world, or went into a state of second childhood? Death becomes a relief rather than otherwise, in time. But you know nothing beyond it. We Christians believe we shall rise again, have our friends near us, our wants supplied, and live for ever in unfading youth with God our King." He asked, "Will a person in heaven have his children?" "All good people will be there; so will their children, if they were Christians also; but no infant's weakness, or old man's pains." Again, he asked, "Will they have the same cattle they had in the world?" "The book does not mention such trifles. God is the King there, and as here we only have cattle by the power of the Chief, there God will give us all things He sees good for us. There is mentioned a river, the water of which will make a man live for ever, and also the Tree of Life." He seemed much struck with the contrast of hopes and beliefs, thoughtfully saying, "So, so, so." And leaving him to his meditations I mounted "Darkey," who had been waiting a long while for me, and rode home.

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#### NATAL.

*Extract of a Letter from the Rev. Charles Harmon, dated D'Urban,  
October 18th, 1867.*

SINCE sending my last communication to you, we have held our September Quarterly Meeting. The attendance was very good, and all seemed pervaded with the spirit of "brotherly love;" especially so at the meeting of Local Preachers, which was held on the afternoon of September 24th. After the conclusion of the usual business, we entered into conversation respecting the spiritual state and prospects of the Circuit. It was evident that the aspect of things in our Societies and congregations generally was encouraging and hopeful. We found that, with scarcely an exception, every place mentioned in

the Plan presented some token for good. The improvement at one place in particular filled us with thankfulness and hope. At this place the Gospel had been preached fully and faithfully for years, but apparently with no good effect; there were no conversions, no anxious inquirers; and such seemed to be the indifference and apathy of the people, that some of the brethren proposed the discontinuance of the services in that locality. It was thought that the time and labour might be expended more advantageously elsewhere. Within the last few months a very blessed change

has taken place; awakening power has gone forth, and now the preachers who formerly asked despondingly, "Who hath believed our report?" have the happiness of meeting a most interesting class of twelve or fourteen persons, who have, we believe, "first given their own selves unto the Lord, and unto us by the will of God."

At the evening meeting, when the financial condition of the Circuit came under review, it was found that the Circuit income for the year was a little beyond the amount estimated. We have the more reason to be satisfied and thankful for this result, as the past year has been one of serious commercial depression in the colony, and particularly in this Circuit.

On the whole, we feel that we have abundant reason for thankfulness to the Head of the Church, for the manifold mercies bestowed upon us during another year of ministerial life and

labour. We would, indeed, in view of countless omissions, deficiencies, and sins, abase ourselves, and cry, "God, be merciful!" but remembering timely help, "times of refreshing," and some success realized, we do gratefully exclaim, "God be praised!"

Our Sabbath schools continue to enjoy a good degree of prosperity; the Lord's people seem to feel a special and solemn interest in the spiritual welfare of the young people connected with our schools and congregations. Many are the fervent prayers offered for their preservation from the seductive and dangerous doctrines disseminated here, and which have made Natal notorious throughout Christendom. We are thankful to know that a goodly number have given themselves to God in their youth, who will, we hope, throughout their lives exhibit an intelligent "Christianity in earnest."

## WEST AFRICA.

*Extract of a Letter from the Rev. Henry H. Richmond, dated Lagos, October 2nd, 1867, and addressed to the Rev. William West.*

I got back in due course from Accra, and found Mr. Grimmer here, and all right. You will remember my last communication concerning Porto-Novo. I am sorry to say that the state of affairs in that quarter has made it necessary for Mr. Marshall, the Native Minister, to remove, with his family, to Lagos, for a while. On my return from Accra, I went in company with Mr. Grimmer to see the Governor; and had a conversation with him, in which he told us that he had in hand an accumulation of charges against the King of Porto-Novo; and that he had determined to take the place, and that he was now only waiting to make arrangements which should insure the capture of the King. He advised us to make ourselves an effort to obtain the release of the people in captivity there for the Gospel's sake, lest they should be sacrificed in the *mêlée* immediately consequent upon the arrival of a man-

of-war. He thought it not altogether unlikely that on our going up we should be detained; but said, in such a case he would come up and fetch us away. At the same time he instructed us to be out of the place by the then following Sunday, (September 29th,) and bring with us Marshall and his family.

So we started in the evening of Monday, the 23rd ultimo, reached Porto-Novo at midday of Wednesday, and proceeded in the afternoon to call upon the King with Mr. Marshall, and, as interpreter, Williams, the schoolmaster. I first reminded the King of my interview with him about six months ago; and of his saying that his people might follow any religion they liked. I then told him that we had come to inquire of him concerning those people he had made prisoners in connexion with the "Ashipa" affair. He asked, how did I know of these

things? who had told me? I told him that as it was part of my duty to visit the place once a quarter, so it was part of Marshall's duty to let me know of the affairs of the Christians. The King then assailed Marshall with abuse for bringing white men to meddle with the country. After this he gave orders that the Chiefs and Princes should be called, as the palaver was too great for one man to hear. We were then conducted to the middle court, (there are three large yards, one opening into another,) where, in a short time, about thirty Chiefs assembled, and upwards of a hundred men, who had been called together evidently to intimidate us. All being ready, we returned to the King's presence; and, after the Chiefs had done licking the dust, I stated who we were, and what we had come for, in a manner intended to conciliate the savages. They heard me through, and then commenced to jabber among themselves. Presently the King said, he must hear Marshall speak. We advised Marshall to be very careful, and not allow himself to be drawn into any discussion, but to refer all questions to us. He managed, so far as we could judge, pretty well. But, presently, Williams began talking on his own account; and from that moment the case was fairly out of our hands. He talked on and on, the King became excited, and began to look ferocious, and to talk loudly and angrily; the Chiefs followed suit, and what was going on we could not tell. Again and again we called on him to stop, but in vain. A regular storm had commenced, and we could get no word in. Marshall was so absorbed, that we could get nothing from him. I shouted to Williams to stop; and that failing, we rose up, and broke off the discussion; then Williams ceased, and we asked the King for his reply to our request, as our case was fully before him. He then said something which our interpreter gave as, "I will release them." Marshall said, "The King only replies, 'I hear it;'" and that was the first hint we got of fear and disgraceful treachery on the part of our interpreter.

We then returned to the Mission-yard, and took up our quarters in a circular tent. Nothing particular occurred until midnight, when we heard a large body of men, drumming and shouting, coming near us. We immediately prepared to meet them, and reconnoitred, as we heard them shouting about the Oyibos (white men). They, however, came only to the gateway, a few yards from our tent, and then proceeded to go about four times round the premises. In the morning, we found that the company consisted of the King, with a number of his men, who were attributing glory to him on account of the white men's coming to beg of him. And then, again, we thought our interpreter must have been unfaithful. The strangest thing was, that at first we could get nothing from Marshall. At length he told us that Williams had been frightened, and neither told the King fully what we said to him, nor he to us. Among other things, of which at the time we knew nothing, was that I lied in saying that he had seen me before and conversed with me; and that he (Williams) had better take care, or he (the King) would lay hold of him.

On Thursday morning we sent to the King, saying, that as we wished to get away at once, we would be thankful for his reply to our request. He sent answer, "You can go." That not sufficing for us, we then went with Marshall to him. Again several Chiefs were called in, but not so many as before, and apparently picked men. The King again commenced abusing Marshall. "Why did he bring white men to him? The captives were not Marshall's. Whose town was it? Why did his (the King's) people try to build an English fort at Ashipa? They had their eye upon him; and if their town got broken, they knew who would be the cause." We again pressed him to answer us. He said, "The English are my enemies; and what business had we with the matter, if he chose to put his subjects to prison?" I then answered, "King, then we understand that you will not release the men as we have asked, but

still keep them in chains because they are our friends, although they have done no wrong, and never intended to offend you. Now we go." We then, accordingly, withdrew.

Then came the question, What must be done next? Marshall was no longer safe in the town, particularly as the King had publicly declared that, on the first appearance of a steamer off the place, he should be killed. Then there was the Governor's warning. Then, too, came the question, Are the members to be forsaken in time of trouble? We felt fairly at our wits' end. There was Marshall's safety to be cared for. There was also the consideration that our work could never go on if the Minister there, so far from having influence sufficient to protect the converts, lived and moved in fear himself. I thought once of remaining myself until the troubles were over, but Grimmer decidedly disapproved of that. After prayer and much thought, we decided that as the King would not give up the captives, and as the Governor had promised that in such a case it would not be long before our work could be re-established, the best course was for Marshall to withdraw for a time. But it was his opinion that we were all under surveillance, and that if we attempted to take him with us we should all be stopped, the King being in great fear of Marshall's leaving, lest he should make a palaver, and get a steamer sent up; or that we should probably be fired upon in our canoe. So we decided to start by ourselves at once, run down to Badagry, and then send back our canoe for Marshall and family. We got to Badagry at three o'clock next morning, (Friday,) encamped by the water-side, and sent our canoe back forthwith.

Meanwhile the King, finding we had left, sent to Chief Gogan, (who for several months before had been out of communication with the Court, refusing to attend in consequence of the King's excesses,) and requested him to endeavour to persuade Marshall to stay. Gogan saw Marshall, and told him that if he left, the town would break, and the people run to the bush,

for dread of the coming of British troops.

Marshall communicated this to us at Badagry, and sent down his wife and family. We then consulted Mr. Tickle, and a Chief called Inobe, (head of Marshall's tribe,) and, acting upon their advice, sent a canoe up,—instructing Marshall to send Gogan reply, that if the King would liberate the prisoners, he would stay; if not, he would go. Gogan said, the Chiefs would intercede with the King. They did not succeed. Marshall accordingly left on Sunday morning, having called the Church together, and informed them that he must leave them for a short time. This they approved. Marshall reached Badagry late on the Sunday afternoon, and we left for Lagos together on Monday morning, leaving his wife to follow.

On Tuesday, we saw the Governor. He approved the course we had taken; but we could not get from him when he intended to act, or what to do. This is the case so far.

I was very glad that Grimmer was down here to act with me, and I hope that the steps we have taken will meet your approval. It was necessary at once to do something, and we have proceeded according to the best of our judgment.

October 3rd.—We have just received information that a number of young men, calling themselves British subjects, occasional attendants at church in Porto-Novo, have been to the King, submitting themselves as his slaves, and disclaiming connexion with Mr. Marshall. In consequence of this, a body of Chiefs sent for the native Christians, and demanded if they knew anything of Marshall's movements. Was he gone to fetch a steamer? They said they knew nothing more than that he had gone down to Badagry. They were then called upon to take a Fetish oath. This they nobly refused, and have run down here.

This afternoon the "Investigator" was despatched to Porto-Novo, so we expect to hear more shortly.

I now look for your direction as to

the future. Is Marshall to go back as soon as affairs there are settled? He says that had he been at Porto-Novo on the arrival of the steamer, he would probably have been killed.

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## CANADA.

*Extract of a Letter from the Rev. Enoch Wood, D.D., dated Toronto, December 30th, 1867.*

THE interest you have always shown in the work of God in Montreal, as one of your first Stations in British North America, induces me to say to you that, having recently spent a few days attending Missionary Anniversaries on two of the Circuits, at no period of Methodistic history in that growing, wealthy, and beautiful city did it present such an appearance of unity and prosperity as it does now. There are eight Wesleyan Ministers industriously and successfully labouring amongst a population of thirty thousand Protestants, surrounded by one hundred and twenty thousand Roman Catholics with immense revenues as a religious order, possessing some of the largest establishments, in the character of sanctuaries, nunneries, palaces, colleges, &c., to be found on this continent. Besides the Lachine Mission, which is working up an interest very rapidly on purely Missionary ground, there are six fine Wesleyan churches. Seven of the eight labourers are supported entirely from local sources; and the new Mission will require but a small appropriation for a short time, whilst the city contributes princely sums to the Missionary Society. Beyond the ordinary evidences of general prosperity, in Sherbrooke Street and Point St. Charles churches special visitations of the Spirit's influence and power were being enjoyed. I might repeat similar remarks of Toronto, as to its religious and financial condition, and also of Kingston, Hamilton, London, and other places.

Our Indian work in Canada has lately assumed a very encouraging appearance. At Rama, Muncey, and Walpole Island, where the

Indians from St. Clair gathered in considerable numbers, camp meetings were held in the early part of autumn, with very blessed effect. Just before these began, I paid a visit to the St. Clair Mission, one of our oldest and most fruitful fields of labour, as Mr. Secretary Boyce can testify from personal observation. Subsequent events have shown that my visits were very opportune, and attended with the Divine blessing. We spent a happy Sabbath, worshipping in the open air, on their usual camp-meeting ground, where the foliage of the spreading oak, maple, and beech-trees formed a cooling shade from the rays of a scorching Canadian sun. After preaching, lovefeast, baptisms, and the Lord's Supper, we reached the Mission-house before sunset. A short time intervening, they began a prayer and fellowship meeting, which continued until near midnight. At these western special services alone, including the Oneidas under Mr. Sickle's care, more than one hundred have been converted and reclaimed. Whatever failings may have attended the efforts to make the Indians farmers or mechanics, though there are many instances of success to be found among them, no other denomination can compare with Methodism in teaching them the direct way to the Cross, the way to live and die.

Mr. McDougall is here from the Saskatchewan, who brings us good tidings from those distant Missions. My heart has long been fixed upon a Mission to the Blackfoot Indians, about five thousand of whom will fall a prey to the Papists, unless we at once respond to their long and loud call to send them "a black-coat." The Com-



mittee have agreed to begin a Mission to the Blackfoot tribe, the most fierce and bloodthirsty people of the plains and Rocky Mountains, notwithstanding our present debt. Considering the future relationship of the Red River Settlement to Canada, and the fertile plains of the Saskatchewan, capable of sustaining a population of sixty millions of people, together with the fact that we have Wesleyan families there already, uncared for by us, it is thought both prudent and necessary to form a connecting link by the appointment of a Missionary there, who may be also serviceable to the Missionaries occupying Stations a thousand miles west of that settlement, in purchasing and forwarding supplies. Mr. M'Dougall is a very effective platform speaker. He has good observing and descriptive powers, a clear voice, self-control, and a good appearance. Having spent some years among these children of nature and of the devil, I assure you, his addresses tell upon the audience at a Missionary Meeting. His narrations will compare well with any Fijian or African Missionary orator. He also pleads earnestly for a Missionary at Red River, (and Mr. Brooking before

him.) With other arguments, he says, "They never had a revival there!" The singularity of this assertion threw my mind right into Montserrat, where Maddock, your first Missionary in that West Indian island, died in 1821, and where I was the junior Missionary with Thomas Kennington Hyde, in 1827, whose bones rest in hope, with those of his beloved and gifted wife, who died three days before him, near to the large tamarind-tree shown in the plate "Nevis," in Dr. Coke's "History of the West Indies." Maddock's triumphant death was an event in the island. He had the Sunday-school children and the members of his infant society around him inside and outside of his house. Whilst they were trying to sing, according to his request, his life blood poured out of his mouth, in the last stage of yellow fever. His short biography in the "Minutes" of 1821 says, he passed away "in the possession of peace and joy in the Holy Ghost, and a hope full of immortality!" Such a death-bed in that island had never been known since its colonization.

### FIJI.

A PACKET of documents from the Foreign Office was received a few days ago by the Secretaries, containing a copy of Sir John Young's dispatch to the Duke of Buckingham and Chandos, together with enclosures on the subject of the horrible massacre at Rewa, in which the Rev. Thomas Baker and his devoted companions fell victims to the ferocity of the cannibal natives. From the dispatch of the British Consul at Fiji to the Governor of New South Wales, we give the following extract, which we are persuaded will be read with satisfaction by the friends of Christian Missions :—

Immediately upon receipt of the intelligence I proceeded to the mountain districts upon the Upper Rewa River, for the purpose of examining the survivor of the party, and also to allay the excitement existing among the white settlers, who meditated arming their

farm labourers, and marching to the Navosa district.

This measure I felt it my duty to prohibit, as certain to lead to the slaughter of natives belonging to unoffending towns, and in any case likely to form a dangerous precedent.

Thakombau, the King of Bau, is preparing his forces to surround the district, for the purpose of capturing the principals and accessories to the murders; and from the very earnest manner he and all his subordinate Chiefs have assumed, I have every reason to believe that the criminals will be prisoners at Bau in the course of a few weeks. Thakombau claims to be supreme Chief of all Viti Levu, and expresses his intention of hanging the guilty parties; but as some time must elapse ere this can take place, I beg to request your Excellency's advice and instructions in this matter.

From the remote position of Navosa, and the peculiar nature of the country, the offenders can only be

secured by Fijian tactics. An European force could easily destroy the miserable towns of this tribe, but would fail in securing their persons; and as I have every confidence in Thakombau's power to apprehend them, I have not thought it necessary to make a Report to the Commodore of the Australian squadron.

For his information your Excellency will perhaps permit the Commodore to peruse this dispatch and its enclosure.

I have, &c.,

(Signed) JOHN B. THURSTON,  
*H.M. Acting Consul, Fiji and Tonga.*

*His Excellency*  
*The Governor of*  
*New South Wales.*

**The late REV. JOHN SCOTT, one of the General Treasurers of the Wesleyan-Methodist Missionary Society.**

It is with the deepest sorrow that we have to record the death of this much-loved Minister of Jesus Christ, who for a long series of years had been an active member of the Missionary Committee, and for more than thirty years one of the General Treasurers of the Society. Having been called to the Methodist ministry in the year 1811, he was intimately acquainted with the venerable men who by their labours and example gave an impulse to modern Missions to the heathen and other neglected populations such as had never before been witnessed, and was their zealous associate in this great and good work. He was the intimate friend of Richard Watson and Dr. Bunting, and of Joseph Butterworth, Esq. When he succeeded the late Rev. Joseph Taylor as one of the General Treasurers of the Society, in 1836, he was first associated with Thomas Farmer, Esq., by whom he was highly esteemed, and at his lamented decease continued in office with Mr. Farmer's successor, Mr. Heald. It is well known that he discharged the duties of his office with a diligence which commanded the gratitude of the Committee on behalf of the Society, and secured the confidence of the Methodist Connexion, and of the friends of Missions at large. The value of his services in the formation of the Training Institution at Westminster, and of his faithful oversight as Principal since its commencement in the year 1851, is well known, and will be duly acknowledged by the sorrowing Committee of that Institution.

Mr. Scott finished his long and useful course at the house of his

son-in-law, J. J. Lidgett, Esq., at Blackheath, in the seventy-sixth year of his age; having been fully employed in the work of the Christian Ministry more than fifty-seven years; most sincerely and deeply lamented by his family and friends, and by the Connexion at large.

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### THE LATE REV. JOHN HANNAH, D.D.

To this mournful record we have to add another venerable name.

The Rev. JOHN HANNAH, D.D., of Didsbury, for many years a member of the Missionary Committee, had also attained the age of seventy-five years, and during his long ministerial life had been a zealous and successful advocate of Missions, both in the pulpit and on the platform. Many of the candidates for the Ministry who were placed under Dr. Hannah's tuition at Hoxton, and others afterwards at Stoke Newington and Didsbury, became able and zealous Missionaries to the heathen. Beside the numerous conversions effected by his ministry at home, in which he was indefatigable, the fruits of his evangelical labours continue to be gathered, in the South Seas, and India, and Africa, by those who have profited by his teaching; whilst others of his pupils, such as the loved and lamented John Hunt, have won for themselves an imperishable name in the history of Christianity. By two official visits which Dr. Hannah paid to the United States of America, his theological learning and ministerial ability and power became well known and highly appreciated in the numerous churches of that land. It is thus that God honoured His faithful servant during his life; and at his death He enabled him to testify to the sufficiency of that grace which he had so long commended to others. May those who remain, and succeed him in his labours, follow him as he followed Christ, and, equally with him, ultimately triumph through Christ over all the power of the enemy, and over death itself!

Dr. Hannah died at Didsbury, on Sunday, December 29th, 1867; and thus peacefully passed from an earthly to a heavenly and everlasting rest.

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### MRS. KESSEN.

We have also the mournful duty of announcing the death of Mrs. Kessen, the wife of the Rev. Andrew Kessen, LL.D., who for more than twenty years was her husband's faithful helper in the work of the Missions in Ceylon and Paris, and elsewhere. Mrs. Kessen fell asleep in Christ, at Ripon, on the evening of Thursday, the 16th of January, deeply lamented by her family and friends.

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THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £12,500. 13s.

[illegible]

## CAERLISLE DISTRICT.

	£.	s.	d.
Cockermouth	27	18	8
Appleby .....	25	0	0
Penrith.....	80	19	4
Wigton, &c. ...	18	0	0
	151	18	0

EDINBURGH AND ABER-  
DEEN DISTRICT.

Dunbar.....	15	19	8
Glasgow, S. ...	22	0	0
Stirling.....	4	0	0
Aberdeen .....	20	0	0
Banff .....	12	0	0
	73	19	8

## EXETER DISTRICT.

Tiverton .....	17	0	0
Bridgewater ...	47	10	0
Budleigh Sal- terton .....	12	4	8
Bridport .....	28	5	6
Okehampton....	35	0	0
	141	0	2

## ISLE OF MAN DISTRICT.

Castletown ...	80	0	0
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HALIFAX AND BRADFORD  
DISTRICT.

Buxton Road	74	7	6
Holmfirth.....	125	0	0
Sowerby Bridge	57	0	0
Bradford, W.	140	12	11
Ditto, North	56	4	6
Ditto, East ...	123	7	2
Ditto, South...	81	19	0
Keighley .....	30	0	0
Shipley .....	28	12	0
Skipton .....	50	6	8
Grassington ...	34	5	0
Denby Dale ...	10	0	0
Settle .....	20	0	0
	836	14	9

## OXFORD DISTRICT.

Watlington ...	30	0	0
Marlborough	24	0	0
Chipping Norton	29	0	0
Banbury .....	58	0	0
High Wycombe	27	0	0
Wantage .....	25	0	0
Witney.....	12	0	0
Hungerford ...	40	0	0
Reading .....	22	9	1
	267	9	1

MANCHESTER AND BOLTON  
DISTRICT.

	£.	s.	d.
Oxford Road...	334	18	4
Oldham Street	17	1	8
Great Bridge- water Street	46	10	8
Irwell Street...	60	0	0
Radnor Street	76	8	6
Leigh .....	25	0	0
Rochdale .....	63	19	4
Stockport .....	30	0	0
Do., North ...	191	0	8
Clitheroe .....	30	0	0
Bury.....	112	3	2
Blackburn.....	61	5	9
Bacup .....	206	5	8
Barrowford, &c.	50	0	0
Oldham .....	36	0	0
Haslingden ...	30	10	5
Bolton, Bridge Street .....	120	0	0
Ditto, Wesley	135	5	10
Ditto, Park St.	49	1	11
	1675	6	6

## CORNWALL DISTRICT.

Falmouth .....	54	14	0
Bodmin .....	73	0	0
Helston .....	120	0	0
St. Mawes ...	40	0	0
St. Just .....	22	0	0
St. Austell ...	65	0	0
Scilly Isles ...	21	1	8
St. Columb ...	19	11	0
Gwennap .....	75	0	0
Truro .....	65	0	0
	555	6	8

## LEEDS DISTRICT.

Leeds, Bruns- wick ... ..	95	15	9
Do. Oxford Place	38	4	7
Do. St. Peters	48	12	6
Headingley ...	127	10	0
Wakefield .....	112	18	0
Dewsbury.....	70	0	0
Knaresborough	33	13	0
Otley .....	70	0	0
Cleckheaton ...	10	11	10
Woodhouse Grove .....	30	0	0
	637	5	8

## KENT DISTRICT.

	£.	s.	d.
Margate .....	80	0	0
Faversham ...	23	7	9
Deal .....	20	0	0
Rye .....	20	0	0
Maidstone ...	20	0	0
Sandhurst.....	15	0	0
Ticehurst .....	3	16	0
	182	3	9

## LINCOLN DISTRICT.

Lincoln.....	92	17	2
Sleaford .....	100	0	0
Louth .....	76	0	0
Alford .....	78	11	8
Coningsby ...	15	0	0
Boston .....	91	6	0
Spalding .....	25	14	5
Wragby .....	57	0	0
	536	8	10

## MACCLESFIELD DISTRICT.

Macclesfield ...	136	7	8
Whaley Bridge	30	0	0
Congleton ...	20	0	0
Nantwich.....	30	0	0
Northwich ...	32	0	0
Burslem .....	36	18	3
Stafford .....	20	0	0
Leek.....	76	15	6
Uttoxeter.....	20	0	0
	402	1	5

## LIVERPOOL DISTRICT.

Liverpool, Pitt Street	10	0	0
Do., Wesley...	17	0	11
Chester...	70	0	0
Wrexham .....	27	7	8
Oswestry .....	10	0	0
Whitchurch ...	40	0	0
St. Helen's, &c.	20	0	0
Preston, Lune Street .....	40	0	0
Chorley .....	35	0	0
Blackpool.....	16	14	0
Garstang .....	20	0	0
Lancaster .....	22	0	0
Holyhead .....	14	0	0
	342	2	7

## NORTH WALES DISTRICT.

Conway .....	43	7	4
Dolgelly .....	64	11	1
Amlwch .....	25	12	0
Tregarth .....	43	17	0
	177	7	5

[illegible]

## BRIXTON HILL.

	<i>S.</i>	<i>S.</i>	<i>d.</i>		<i>S.</i>	<i>S.</i>	<i>d.</i>
Mr. Chubb.....	10	10	0	Master T. P. Chubb .....	3	2	0
Mrs. Chubb .....	10	10	0	Miss E. D. Chubb .....	3	2	0
Mr. J. C. Chubb.....	2	2	0	Mr. C. T. Gabriel.....	20	0	0
Mr. G. H. Chubb.....	2	2	0	Rev. Luke Tyerman .....	20	0	0
Miss Chubb .....	2	2	0	Mr. and Mrs. P. P. Grellier			
Master H. W. Chubb .....	2	2	0	and Miss Grellier .....	3	2	0

### JUVENILE MISSIONARY ASSOCIATIONS.

	<i>£.</i>	<i>s.</i>	<i>d.</i>		<i>£.</i>	<i>s.</i>	<i>d.</i>
Sheffield East .....	40	0	0	Hull West .....	15	0	0
Hackney Road .....	25	0	0	Chertsey .....	6	0	0
Boston .....	16	0	0	Bow .....	3	2	6

*The cordial thanks of the Committee are presented to Mrs. Hargreaves and Friends, of Burnley, for a box of valuable and useful articles of Dress, &c., value £10, to the care of the Rev. P. Hargreaves, Clarkebury, South Africa.*

Also to R. A. Macfie, Esq., Liverpool, for 20 copies of Vols. 5 and 6 of the Anti-Niagara Christian Library, for Wesleyan Mission Stations.

*Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.*

	£.	s.	d.
E. T. E., by Messrs. Smith, Payne, and Smiths .....	500	0	0
Legacy of Mr. W. Bentley, by Messrs. Rhodes and Sons, <i>Market Rasen</i> ...	174	2	0
A. B., <i>Bacup</i> , (annual).....	50	0	0
James S. Sutcliffe, Esq., <i>Bacup</i> (donation).....	50	0	0
Legacy of Thomas Mayne, Esq., <i>Mark, Somerset</i> , John Kinsey, Esq., and George Higgs, Esq., Executors, £40, less duty, &c. ....	35	15	0
Mr. W. Andrews, <i>Liverpool</i> (quarterly contribution) .....	25	0	0
VOW, for Italy .....	10	0	0
Subscription arrears, from a Friend.....	10	0	0
A Friend, by Rev. J. Hargreaves, <i>Liverpool</i> .....	10	0	0
A Friend to Italy, by Rev. W. T. Radcliffe, <i>Manchester</i> .....	10	0	0
Rev. John and Miss M'Owan, <i>Bowdon</i> (annual) .....	8	8	0
Miss E. E. Wood, for 1868 .....	5	5	0
A. B. C., <i>Hanley</i> .....	5	0	0
Edward Smith, Esq., M.D., <i>Norwich</i> .....	5	0	0
H. J. Atkinson, Esq., <i>Hull</i> , for 1868.....	5	0	0
Thomas Holmes, Esq., ditto, ditto.....	5	0	0
Mr. T. B. Holmes, ditto, ditto .....	5	0	0
Second half of bank note from an Anonymous Friend, by Rev. Thornley Smith, <i>Maidstone</i> .....	5	0	0
<i>New North Road</i> Sunday School, for the distress in <i>Tortola</i> .....	3	10	0
Mrs. Leppington.....	3	3	0
Mr. Batchelor, <i>Hornsey Road Branch</i> .....	3	3	0
Mr. W. Watts, <i>Woodford Wells</i> .....	2	2	0
Mr. R. W. Roulston, <i>Goole</i> , for Italy, for 1868 .....	2	0	0
Two Friends in the <i>Ticehurst Circuit</i> .....	2	0	0
Baptist Church, <i>Tandragee</i> , part of the Thankoffering contributed at the opening of their Meeting House, as an acknowledgment of the brotherly love manifested toward them .....	2	0	0
Mr. Barrow, <i>Gravel Lane, Salford</i> , for Italy .....	1	1	0
A Friend of Missions, Luke xiii. 29, by Rev. H. Brown, <i>Ticehurst</i> .....	1	1	0
A Debt, 10s. 6d.; A Poor Man's Mite, 10s.; Mr. T. Clayton, <i>Tandragee</i> , 10s.	1	10	6

#### TO THE BRANCH AND CIRCUIT MISSIONARY SECRETARIES.

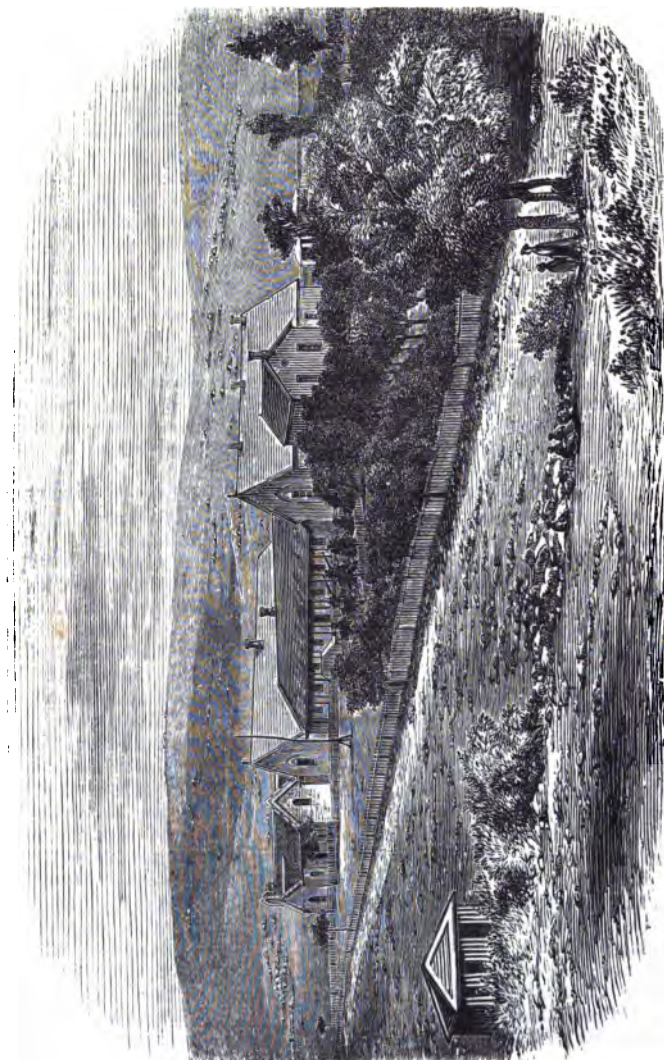
Attention is respectfully requested to the blank forms of Lists for the forthcoming Report, which were enclosed in the January book parcels. It is greatly desired that last year's Report be taken as a guide in the preparation of the Lists; names of *places* should be plainly written, the names of contributors in alphabetical order, surname first, and the foot of each column added up, in order to a correct total. Spaces are ruled in the forms for the Christmas Offerings, and for cash account of payments, &c. It is especially asked that the Lists be sent to the Mission House by February 20th. The Secretaries will oblige by signing their respective lists.

Printed by WILLIAM NICHOLS, of 6, Stratheden Villas, in the Parish of Hackney, in the County of Middlesex; and published by him at his Office, 46, Hoxton Square, in the Parish of Shoreditch, in the County aforesaid.—January 25, 1868.

No. CXCI.

MARCH, 1868.

PAPERS  
RELATIVE TO  
THE WESLEYAN MISSIONS,  
AND THE  
STATE OF HEATHEN COUNTRIES.  
(PUBLISHED QUARTERLY.)



HEALD TOWN TRAINING INSTITUTION.



## HEALD TOWN TRAINING INSTITUTION.

THAT period of the history of Christian Missions, when the foreign agent must give place to the native pastor, is not unfrequently long deferred, but is the goal of every true Missionary, and the sure proof, when reached, that his faithful labours have been owned of God. The records of the church in all ages afford evidence that nations have been won from heathenism to Christianity, not by the multiplication of foreign teachers, but by the raising up and employment of a native ministry. The creation of such a ministry is a Divine prerogative, and no man or multitudes combined can effect it. But its production is the unfailing result of the faithful proclamation of the Gospel; and nowhere have our Missionaries long laboured without being gladdened by seeing their spiritual children rise up to assist them in carrying on the work, and prepare to take upon themselves the care of the churches. While, however, the call of these native Ministers is Divine, their instruction and improvement does, and must for some considerable time, depend instrumentally upon the European Missionary. In Kaffraria not a few converted natives are panting to be made useful in the conversion of their fellow men. The Committee has long been anxious to afford such persons those advantages of general education and theological training which are, under the circumstances, so necessary. A fitting opportunity has at length presented itself for the establishment at Heald Town of a Training Institution, for the special, though not exclusive, benefit of native candidates for the ministry. The commencement of the Institution, however desirable, must, for want of funds, have been delayed, had not Mr. Heald, one of the

General Treasurers of the Society, and his sister, Miss Heald, generously contributed £500 each towards the object. The Rev. William Impey, the General Superintendent of the Graham's Town District, has, moreover, at the earnest request of the Committee, consented to take personal charge of the Institution. That the beginning has not been made too soon will be apparent from the statements contained in the subjoined extracts from the Reports of several Circuits in the Graham's Town District, that converts anxious to be employed in evangelizing their countrymen are coming forward, and especially from an account given of himself to the District Meeting by a Kaffir candidate for the ministry, Boyce Mama, who was received on probation by the last Conference. The Kaffir Preachers already recognised upon the Minutes of Conference as being on trial as Native Assistant Missionaries are William Shaw Kama, Charles Pamla, John Levani, James Levani, and Boyce Mama. The extracts are as follows:—

In the Heald Town Circuit Report it is stated:—"During the course of the year six Native Local Preachers have offered themselves for the work of the native ministry. They feel themselves strongly called to this work, and the Missionary can as strongly recommend them; but, in consequence of their being for the most part day-school teachers, residing at some distance from Heald Town, and also of the uncertainty until just recently as to what arrangements would be made by the Home Committee for the training and employment of such agents, there has not been time to prepare them for an examination at the District Meeting. We, however, earnestly trust that arrangements will be

made to get them into the Training Institution about to be established at Heald Town during the present year."

From King William's Town it is reported:—"The native work has been still more encouraging. While Mr. Taylor was preaching to the Europeans, Charles Pamla devoted two or three days to preaching to the natives residing on the Municipal Location, King William's Town. The word was with power. It reached the consciences of the people. The Holy Ghost came upon them; and, during three services, nearly eighty persons, chiefly young men and women, were converted. Our hearts were filled with joy; we glorified the God of our salvation, who had so glorified His Son Jesus. The work continued. Day by day, with countenances lit up with holy joy, the leaders came to announce new cases of conversion. Soon the wave of revival influence spread to the out-Stations at the Umgqwakwebe and Izeleni, at which places many striking cases of conversion occurred. About two hundred natives have found peace during this glorious 'time of refreshing from the presence of the Lord.'"

In the Report of the Annshaw Circuit we read:—"The work so gloriously begun was carried on by the blessing of God on the labours and prayers of our native helpers, many of whom distinguished themselves by their zeal and effective preaching. A number of these men would often be out day and night preaching amongst the heathen for several days or a week together, and return at the end of that period rejoicing, bringing their sheaves with them."

"The work has spread amongst all classes of the people, reaching the very old as well as the very young, and changing the hearts and lives of the most debased and sinful; and, so far, we have great reason to rejoice over the steadfastness of the new converts, only two or three having left

class since the revival commenced.

"A very devoted and useful Leader and Local Preacher, who has also been employed as an Evangelist for two or three years [Boyce Mama,] has been proposed as a candidate for the ministry, and cordially and unanimously recommended by the Quarterly Meeting of the Circuit. He has been the instrument of the conversion of upwards of three hundred souls during the year.

"The two Native Assistant Missionaries have been very usefully employed in preaching and watching over the members, and many souls have been brought to Christ through their labours. Brother Pamla interpreted for the Rev. William Taylor, when he visited Annshaw, in such a remarkable way, that his services were continued when Mr. Taylor made his visitation of the Mission Stations: and it was in a great measure owing to his very effective interpretation, that Mr. Taylor was instrumental in accomplishing so much good amongst the natives. In addition to the service rendered as interpreter, he has during the year been the honoured instrument in the conversion of about fourteen hundred souls."

Of the inner life of Boyce Mama, and the way by which he was led to devote himself to his sacred vocation, some particulars are furnished in the following extract of a translation of his account of his conversion and call to the ministry, presented to the District Meeting:—

"I was convinced by the word of God at Mount Coke, at the time the Rev. Francis P. Gladwin was there. But the day I speak of, Mr. Webb was preaching. In reference to my repentance, I felt, First, shame on account of my sins; Secondly, great perturbation arose in my heart; Thirdly, I felt my sins to be painful in my heart; the pain exceeding that which I experienced the day my father died; I had never felt such pain

on account of my sins; Fourthly, I felt great distress of mind; but I believed in the death of Christ, and saw the mercy of God, that Christ died for me, that the blood of Christ was shed for me. All my sins were discovered to me. Those which I had forgotten and those of my childhood were placed before my mind. I feared and hated my sins, and abandoned them, and sought their forgiveness through the blood of Christ, and gave myself up to this with all my heart and with all my strength. I obtained peace with the Lord on a Sabbath afternoon. My heart was cleansed, and there was light in my heart; and there came peace, and joy, and love, and hope, and the testimony of the Holy Spirit, whereby I felt that I was a child of God, and I became happy in my heart. To-day also the love of God increases within me.

"On the same day that I found peace, I felt the Holy Spirit speaking to my heart, and saying, 'Go, and preach the Gospel to those who are in darkness.' I liked to preach without its being known, concealing myself from our people when I went to preach to the heathen. At length I was made a Local Preacher, and my soul was happy. In preaching I felt great comfort in my soul, whilst in working at worldly employments I continually felt that I had no joy in my soul. When I became a Local Preacher there was something which seemed to be still necessary; but before my Minister, Mr. Lamplough, arrived, I did not know what that thing was. I was often speaking of this, and said, 'If I were a European I would be a

Minister.' Whilst feeling uncomfortable in my mind, I was put into the work of an Evangelist, to further the word of God amongst the heathen during the week. For a time I had comfort, and said, 'This is the work which seemed necessary to my soul.' I felt the Holy Spirit increasingly instructing me. In furthering the word of God amongst the heathen, I felt that there was something necessary for me yet to do, the Holy Spirit speaking to my soul, and saying, 'Give yourself to the work of the ministry.' I did not consent. I was afraid. I said, 'I am ignorant. I fear so great and holy a work of God.' Yet still I had no comfort. This feeling I had before William Shaw Mama and Charles Pamla offered themselves for the work. At last I seemed to prevail. I was in great anxiety. It seemed that I should not live if I did not give myself up to this work. I had no rest. Whether I was amongst my goods, or in my garden, or with my cattle, or travelling with my waggon, and earning £30 in one month, my soul received no benefit. It is my heart's desire, therefore, to give myself to this service. Though I am ignorant, I wish to devote myself to the work of the Lord."

It cannot be that the Committee shall long remain unable for want of funds to sustain adequately the Training Institution so auspiciously begun at Heald Town, and provide similar Institutions in other parts of their vast field of operations, where converted natives are being thrust out into the vineyard of the great Master.

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EVERY PERSON who subscribes to the Wesleyan Missionary Society one Penny, or upwards, weekly, is entitled to one of these Papers; and every one who collects for the Society to the amount of one Shilling, or more, weekly, is entitled to the Missionary Notices. These Papers, the Monthly Notices, the General View of the Wesleyan Missions, Addresses, Cards, and Books for Collectors, and Missionary Boxes, will be sent to the order of any of the Methodist Ministers, or the Secretaries or Treasurers of the Auxiliary or Branch Wesleyan Missionary Societies.—All orders are to be sent to the General Secretaries, Centenary Hall and Mission House, Bishopsgate Street Within, London.

LONDON:

PRINTED BY WILLIAM NICHOLS,  
46, HOKTON SQUARE.

**FEBRUARY 25, 1868.**

*Registered at the General Post-Office for transmission abroad.*

**The  
Wesleyan Missionary Notices,**

RELATING PRINCIPALLY TO

**THE FOREIGN MISSIONS**

UNDER THE DIRECTION OF

**THE METHODIST CONFERENCE.**

**MISSIONS COMMENCED, 1785.]**

**[SOCIETY FORMED, 1813.**

**For MARCH, 1868.**

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**THIRD SERIES. VOL. XV.**

**FIFTY-FIRST YEAR FROM THE COMMENCEMENT.**

**LONDON:**

**THE WESLEYAN MISSION-HOUSE,**

**BISHOPSGATE-STREET WITHIN, E.C.;**

**WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE  
TO BE ADDRESSED TO THE GENERAL SECRETARIES.**

*All Drafts and Post-Office Orders remitted to the Mission-House are to be  
made payable, in LONDON, to the Rev. William B. Boyce.*

*Post-Office Orders should be made receivable at the Chief Office, London.*

**PRICE ONE PENNY.**

## JUBILEE FUND.

THE FOLLOWING AMOUNTS HAVE BEEN RECEIVED SINCE OUR LAST  
ANNOUNCEMENT.

	£.	s.	d.		£.	s.	d.
Bristol, King Street .....	5	5	0	Manchester, Oldham Street .....	3	1	0
Bradford, West.....	10	0	0	Stockport, Miss C. E. Marshall .....	150	0	0
Great Queen Street.....	3	0	0	Truro .....	3	0	6
Hertford and Bishop Stortford .....	3	14	0	Weston-super-Mare, Mrs. White and			
Hull District.....	36	0	0	Family .....	15	15	0
Ilkeston .....	1	9	8	Sheffield, West:—			
Manningtree, Rev. H. J. Thomas and				H. M. Shera, Esq. ....	5	0	0
Family .....	3	3	0	Mr. Farrer .....	10	0	0
Matlock Bath .....	3	0	0	Mrs. Aldom and Miss Osborn .....	5	5	0
Newbury, Mr. Joplin, 21s. (additional),				Mr. W. Loxley .....	15	0	0
Mr. and Mrs. Elliott, 21s. (add.)	2	2	0	Mr. W. Parkin .....	16	0	0

## GENERAL MISSION FUND.

*Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.*

LONDON DISTRICT.				£. s. d.			YORK DISTRICT.				
	£.	s.	d.					£.	s.	d.	
Hornsey Road	16	2	0	Poplar	25	19	2	Northallerton	16	12	5
Windsor	80	16	8	Stoke Newington	44	13	9	York	61	11	8
Hackney Road	40	6	11	Brighton	6	6	5	Tadcaster	176	2	8
Penge	46	2	9	Sydenham	25	0	0	Malton	24	6	7
Colchester	8	10	0	Brixton Hill	13	2	6	Easingwold	12	13	6
Battersea	4	11	6	Highgate	3	10	7	Helmley	14	12	0
Great Queen St.	30	0	0	Cambridge	24	0	0	Scarborough	123	15	0
New North Rd.	48	1	8	Ipawich	33	15	7	Filey	29	8	6
Homerton	6	2	1	Dalston	11	3	1	Pickering	19	7	7
Tunbridge Wells	80	0	0	Wandsworth	29	11	10	Thirsk	37	6	6
Chelmsford	20	0	0	Claverton St.	16	11	0	Ripon	10	5	0
Clapton	57	6	3	Walworth	40	7	4	Selby	32	10	3
Vauxhall	8	8	2	Leigh	5	12	7	Pocklington	34	12	6
London, Welsh	8	13	11	Lower Norwood	5	0	0				
Chelsea	20	2	3	Blackheath	51	8	7		592	19	2
Islington	65	0	0	Mildmay Park	59	0	0				
Peckham	7	10	0	Kingston, &c.	33	13	6				
Sydenham	20	10	0	St. Alban's	46	12	3				
Barking	17	10	0	Edmonton	16	0	0				
Bayswater	43	6	8	Kentish Town	10	0	0				
Cambridge	28	0	0	Croydon	25	13	6				
Spitalfields	10	0	0	St. George's	28	18	11				
Bromley	12	0	0	Hackney	45	0	0				
Bow	14	8	11	Perry Hill	8	17	4				
Sevenoaks	25	15	7	Richmond	72	12	0				
Leyton	11	8	1								
Lambeth	14	9	7		1852	14	5				
Hertford	80	0	0								
Highbury	31	13	5								
Southwark	10	0	0								
Red Hill	80	7	9								
St. John's Wood	23	1	8								
Ditto, for 1868	15	8	4								
Hastings	98	13	7								
Hammersmith	140	18	0								

HULL DISTRICT.			
	£.	s.	d.
Hull, West	40	0	0
Ditto, East	97	0	0
Beverley	45	16	3
Driffield	144	16	1
Howden	53	18	8
Hornsea	20	12	1
Gainsbro'	102	12	8
Epworth	62	0	10
Snaithe	65	0	0
Barton	45	11	8
Patrington	44	19	0
Brigg	32	10	0
Bridlington	90	0	0

ISLE OF MAN DISTRICT.			
	£.	s.	d.
Castletown	80	0	0
Peel	20	0	0
	50	0	0

	£.	s.	d.
	844	17	3

### ISLE OF MAN DISTRICT.

Castletown ...	80	0	0
Peel .....	20	0	0
	50	0	0

### HULL DISTRICT.

Hull, West ...	40	0	0
Ditto, East ...	97	0	0
Beverley .....	45	16	3
Driffield .....	144	16	1
Howden .....	53	18	8
Hornsea .....	20	12	1
Gainsbro' .....	102	12	8
Epworth .....	62	0	10
Snaith .....	65	0	0
Barton .....	45	11	8
Patrington ...	44	19	0
Brigg .....	32	10	0
Bridlington ...	90	0	0
	844	17	3

FEBRUARY 25, 1868.

NO. 174. THIRD SERIES.

## WESLEYAN MISSIONARY NOTICES.

MARCH, 1868.

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THE spring anniversaries may be said to inaugurate our financial year. We take advantage of this fact to remind our readers of the exact position of the Society in relation to its pecuniary resources. With a debt of nearly £25,000, with an inadequate annual income, and with loud and multiplying calls for more labourers and for an extended agency, we are "perplexed, but not in despair." The Deputations sent by the General Committee to meet the officers of the Auxiliaries and Branches, with a view to the revival and extension of the District and Circuit organizations, have been welcomed with a readiness and cordiality which at once relieve us from considerable anxiety, and assure us that nothing is needed but the steady and systematic working of the old and proved plans of action, in order to secure an enlarged and sufficient income.

At the Anniversary Meeting of every Branch care should be taken that the officers are regularly appointed. Even the smallest Branch should have a Committee, with its Treasurer and Secretary, who should meet at least once a quarter, to receive the Treasurer's Report, to appoint, if necessary, additional Collectors, to ascertain if the congregation and neighbourhood are thoroughly canvassed, and to consider generally all such matters as may be calculated to further the interests of the Society. A vigorous Committee will soon make a prosperous Branch.

The monthly Missionary Prayer Meeting should be zealously and efficiently sustained, by a large and regular attendance, and by the Missionary tone and spirit of the psalmody and intercessions. It should always be announced from the pulpit on the preceding Sabbath; extracts should be read from the Notices or Report, and made the text of a short and earnest address; at the close the Treasurer or Secretary should receive what has been collected during the month, and should supply the Collectors with the Notices, so that every subscriber may be furnished with the most recent information respecting the state of the Missions.

One of the most hopeful signs of the future financial prosperity of the Society is the rapid increase of the Juvenile Associations. Indeed, the immediate pecuniary result of these Associations will, in the aggregate, amount to something very considerable. When, however, the youth of to-day shall have become the men of to-morrow, they will rejoice to stand firm to the cause which enlisted their earliest sympathies and services. In these Associations we see the promise of an abundant harvest.

Once more we appeal to the Branch and District Treasurers to help the Society by prompt and regular remittances to the General Treasurers. The cost of a Mission might be saved in the item of interest, if the old system of weekly and monthly collecting were more general; if the Collectors would pay at the Missionary Prayer Meeting what they have received during the month; if the Branch Treasurers, as soon as they have five pounds in hand, would forward it to

VOL. XV. THIRD SERIES. MARCH, 1868.

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the District Treasurers; and if the District Treasurers would make a monthly remittance, not later than the 13th, to the General Treasurers. On the 17th of December upwards of one hundred and forty Branches, and some of them metropolitan, had not remitted anything during the year; and are so reported on the Cover of the January "Notices." We are persuaded that we have only to call attention to these matters, and that our friends will exert themselves to help us more effectually.

Our foreign intelligence is rich in interesting details, and will be read with devout thankfulness. India and Ceylon, after years of constant toil and prayerful expectancy, are everywhere giving signs of a spiritual awakening. At Morotto there has been a gracious revival of the work of God; during a week of prayer more than forty persons stood up, and declared with joy and gratitude that God had pardoned them. In China, at Wuchang, the brethren have been mercifully preserved amid the disastrous explosion of a magazine. Dr. Smith was able to render valuable aid to many sufferers. Mr. Hill is cheered by some indications of the power of truth on the minds and consciences of the people. The heroic fortitude of James Fonua, when Niua Fooa was melting and blazing with a volcanic eruption, is told with marvellous power in his own simple and beautiful letter.

#### THE LATE REV. JOHN SCOTT.

At a Meeting of the General Committee, held at the Centenary Hall, February 12th, the Rev. William Shaw in the Chair, it was unanimously resolved as follows:—"It is with sincere and deep regret that the Committee place on record the death of the REV. JOHN SCOTT, who was appointed one of the General Treasurers of the Society in 1836, and retained that office to the end of his life. From the time that Missionary Societies were established in the Methodist Connexion Mr. Scott took an intelligent interest in them, and was always ready to befriend and assist them in the Circuits where he laboured, and otherwise as he had opportunity. But when appointed to the important and responsible post now left vacant, he entered most vigorously into all its duties. His unremitting attention to the details of his work, his assiduity, and fidelity to principle, together with his practical sagacity, and uniform gentleness, combined to render him a most valuable officer of the Society, wise in counsel, and every way serviceable to its interests.

"When after two years he was called to fill other posts in the public services of the Church, his loving care for the Missionary Society never abated; and the part he took in its affairs, and especially the spirit in which he acted, made it manifest that, however circumstances might have changed, his heart remained unchanged, and the cause of Christian Missions retained its hold of his affections, his judgment, and his conscience.

"The removal of two such distinguished and valuable friends of the Society as DR. HANNAH and MR. SCOTT, in the space of a month, is regarded by the Committee as a loud call to increased diligence and devotion on the part of all its friends, as well as to earnest prayer that the great Head of the Church may be pleased to raise up a succession of 'faithful men,' who will still carry on and extend the work of Christian Missions in Foreign Lands."

CEYLON.

THE SINGHALESE DISTRICT.

*Extract of a Letter from the Rev. John Scott, dated Colpetty, Colombo, December 2nd, 1867.*

DURING the last quarter I have been fully employed, and have been pained that want of time compelled me to neglect many things which urgently required my attention. We were all much disappointed that no successor to Mr. Roberts was given to the Colombo Pettah Circuit at the last Conference. There has, in consequence, devolved upon me the pastoral charge of the English congregation in the Pettah, as well as the oversight of the Colombo North, Negombo, Seedua, and Minuangoda Circuits, in addition to my previous duties, which were more than I could discharge satisfactorily. I have now the superintendence of all the Circuits from Negombo to Caltura, the charge of the Mission printing office, besides engagements in connexion with the Bible Society, the Christian Vernacular Education Society, and the School Commission, from some of which I have sought in vain to be relieved. You will see that our work must seriously suffer unless a suitable man can soon be sent to our assistance.

Last week I visited Kandy, and was gratified by the proofs of financial and spiritual prosperity in our work there. Mr. Baugh's appointment has been highly successful with respect to the general interests of Methodism in Ceylon, as well as of our people in Kandy. Already our position there will bear honourable comparison with that either in Colombo or Galle. A chapel is greatly needed, and an encouraging sum has been collected for its erection. All our efforts to obtain a site have, however, as yet proved fruitless; but I trust that the good providence of God will soon open our way in that respect.

We are thankful that Mr. Nicholson's stay in the mountain sanatorium, Nuwara Eliya, has been of great benefit to his health. He is now hard at work again in Galle. I had the pleasure of visiting that station twice during his absence.

There has been a falling off in some of our village congregations, since the new Registration Ordinance came into operation on the 1st of March last. The measure, however, is a sound one, and will, I doubt not, eventually tend to the best interests of Christianity, as well as of the people at large. Formerly the only certain legal evidence of marriages and births was the entries in the registers of marriages and baptisms kept by Christian Ministers. This led many, who were at heart Buddhists, to assume a profession of Christianity, in order to obtain the worldly benefits thus arising from religious ordinances. A great blow was struck at the spread of hypocrisy by the controversy which arose some five years ago. Now that legal provision has been made for civil marriages and the registration of births, we may fairly hope that those who attend our ministrations will do so from conviction, or at least from a spirit of sincere inquiry. We have not, I am thankful to say, found that any decrease in our members has resulted from the new state of things; of their sincerity, as far as man can discern it, we have no reason to doubt. With the truth and God's blessing on our side, we can thankfully dispense with worldly advantages. Our great want is the outpouring of the Holy Spirit.

*Extract of a Letter from the Rev. George Baugh, dated Kandy, November 7th, 1867.*

DURING the past quarter Kandy has both lost and gained in Gospel labour-

ers; the Rev. F. D. Waldoek, one of the Baptist Mission, having removed to



Colombo on account of health, and the Rev. Messrs. Pickford and Griffiths, of the Church Mission, having arrived from England to superintend the "Tamil Coolie Mission."

Among ourselves we have had many difficulties to struggle with, but the disadvantages do not prove discouragements. In some respects, they are the very best encouragements that any one could desire, especially in a work only just commencing. If we have not had that vigorous work of conversion of souls which the Missionary always seeks, and if we have not so much vital godliness among our own members as we could desire, we have "unity, peace, and concord," with a thoroughly earnest desire for more of simple Methodism,—more of Scriptural holiness; and we have reason for thankfulness in the use God has made of us in the quickening of others. It has been remarked to us more than once, and by members of other churches too, that in "provoking" others to love and good works, our Mission in Kandy is far from being in vain. It is almost impossible not to observe the increased activity of some local associations, which before our arrival had either fallen into utter neglect, or never had existence. But be it so. If good be done; if "Christ is preached;" if for fear, or from any other motive, the cause of Christ be furthered by our presence here, we give God the glory. We could give instances; but these, perhaps, are not necessary here. Some have looked upon the re-opening of our work in Kandy with jealousy, who may yet have to thank God for it, even as we do.

Just now there is a Sabbath school agitation going on. Hitherto the Episcopal Church and Scotch Kirk have had a Sabbath school each, that of the latter being considered as a kind of Union school, having a layman for Superintendent. But difficulties have arisen in both schools, and there has been a desire among the majority of the teachers of both schools for amalgamation. I believe that the majority of teachers in the Kirk school were members with us. They had taught

in the school so long, that we did not think it necessary or desirable to interfere for the present, especially when we have no good place to have a school of our own in; and we have kept ourselves entirely free. The former Superintendent of the Kirk school, with the majority of the teachers, has formed another school, to be a strictly Union school, held in a non-sectarian building, and conducted by teachers of all Protestant denominations; and so far it promises to do well. It is just the school, in some respects, that we purpose having, when the place is found and the proper time arrives; *i. e.*, the Singhalese are taught in it, and a Tamil class is also to be formed.

Our English work has gone on much as usual; the services on Sundays and week-days have been, perhaps, more encouraging than ever. But the need of a chapel is a constant disadvantage. This lack is all the more felt because of the *great scarcity* of rooms suitable for religious services.

The classes have been well attended, with one or two exceptions; and the Sacrament of the Lord's Supper has always been a season of very special blessing. The lovefeast was well attended, but only few spoke. It is a different thing, meeting in lovefeast here, where the members are few and all known to each other, and meeting in England, where *many* classes join, and much more varied experiences are given. But, thank God, the spirit is the same; and here, as there, our people say,

"What we have felt and seen  
With confidence we tell."

A young man expressed a desire to become one with us, and his own father, a Baptist, brought him to our Leader, Mr. Eaton, "to introduce him," and to ask that oversight and shepherding which we are ever glad to give. There have been one or two other additions, but none that we can yet feel safe about. We are praying for a quickening of religious feeling in the hearts of our members, who, although fully

-sensible of spiritual declension, seem unable to attain to that arousing, that "love of God shed abroad in the heart," so essential to spiritual progress. One of our members is setting a good example by visiting the people in their houses, reading and praying with them, and earnestly advising them to "flee from the wrath to come." She has also a meeting once a week of as many women as she can get for special religious exercises. If we only had more of her spiritual energy, our Mission here might be at an end; the work would be quite self-supporting.

Early in the quarter I visited the jail, for the purpose of seeing the condemned criminals, there being no less than seven awaiting their end on the gallows. All have since been executed. I found six of them in three cells, with open doors, adjoining the prison-yard. They received me with the greatest indifference, and from the first refused to listen to anything I might say. I offered them some suitable tracts, but only two could read, and one of these most stubbornly objected to look at them. The other took three, but immediately laid them by him on the floor under his mat; and, as I afterwards found out, never looked at them again. I tried to talk to them about God, death, salvation, and similar eternal truths; but such ignorance and indifference I never before met with. The beginning and end of all they would say was, "Save us from the gallows, and we will then listen to you." They seemed never to have heard of Christ at all. They believed in Buddha, his doctrines and priesthood; and one of them, the greatest wretch of all, as testified to me by the fiscal, said that "he was sure his *kusul* (merit) would bring him to happiness in the next world!"

On my second visit I took one of our Local Preachers with me, to enable me to talk with them more freely. But they were much worse in their behaviour than before. I said, "I am come as a friend, not to seek to annoy you, but to try to do you good, and you might be civil to us." At this one

asked me to sit down on the block he was chained to, but I declined. This very man had sworn publicly to "commit another murder before he died," if he could get any possible opportunity, and it was best to keep him at a distance. We could not succeed in getting any one of them to talk seriously at all, and after briefly preaching Christ to them we came away. These two visits made me very sad. Mr. Silva, who accompanied me on my second visit, spoke of them as most "unaccountable." When will the villages and hamlets of the mountains of Ceylon become acquainted with the Gospel? As yet *great darkness prevails*.

The Singhalese work of the Circuit has improved during the quarter. Our congregations have greatly improved. We now have an encouraging number of female attendants on the services, and I am hoping that we may have a female class soon. You will be aware that our members here are chiefly made up of the *male* members of Methodist families on the coast. We had a weekly prayer-meeting last quarter; but it has been thought better to make this a kind of Bible-class; and we now take a portion of Scripture for mutual examination and converse, and hold the prayer-meeting at the close. It is thought that this will be more and more appreciated, as the people become more familiar with it. I have written for a supply of the Scriptures, to keep at the preaching-room.

The longer I am here, the more do I see the importance of our having a station here. In conversation with a Minister of another denomination the other day, I learned that in Gampala alone there are between thirty and forty Wesleyans. He spoke to nearly thirty himself, and he further said that he met Wesleyans in every part of the province where he has travelled; and from other sources I am constantly learning of members of our Society in almost every direction. Wherever there is a cluster of estates, there is a demand for shopkeepers, carpenters, &c.; and there are none more enterprising than our own people on the

coast. Hence they are to be found, in different capacities, all through the province. And hence, also, arises a necessity that, as far as possible, we should have a ministry to reach them. In spite of all that the Church Missionaries have done, there is still an astonishing ignorance of the Gospel in and around Kandy. There is need for very many more Missionaries than are now here. Those six condemned murderers, from different parts of the province, seemed as if they had never heard of Jesus at all! I hope we shall be able to do a little more next year

towards spreading the knowledge of this blessed name among the poor demon-worshippers of these mountain regions.

With a Catechist, whom I trust the next District Meeting will appoint to labour with me, I propose visiting many places of the interior, both to look after our own members, and to seek the souls of the entirely heathen.

I am thankful for health, and for many encouragements to prosecute our operations in the Kandian province. I beg a continued interest in your prayers.

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*Extract of a Letter from the Rev. D. H. Pereira, Native Minister,  
dated Morotto, December 3rd, 1867.*

Our esteemed Chairman has communicated to you the deep bereavement our family has sustained in the death of our dear father. We do not mourn his removal as those who have no hope; nevertheless, we are often overcome with the thought that we can never again on earth realize the joys we shared with him. His death was more than peaceful; it was triumphant. The fortitude of his faith was manifest to all who visited him in his painful and protracted illness. Amid all his sufferings there was exemplary patience; yea, an approximation to the spirit and temper of his Divine Redeemer. Death was contemplated with the peaceful joy inspired by an unflinching faith in the faithfulness and power of God, and with the assurance of a glorious immortality. When I reminded him that the hour of his dissolution was nigh, he raised his feeble arms to heaven, and said, "Father, into Thy hands I commit my spirit." Immediately afterwards death brought to the suffering body the wished-for release, and his soul entered its long sought rest.

It is some time since I wrote to you concerning the work. You have heard from Mr. Spaar, who was my colleague last year, that there was an awakening of religion in this station.

Its commencement was about the beginning of 1866, and its origin was small. And yet its hallowed influence has been felt in every hamlet of Morotto, and in many a heart. There is hardly a Methodist house in which one, two, or more, will not confess that they owe whatever of true religion they possess to this gracious awakening. Its commencement was not marked by any commotion, and its continuance is not marked by any undue excitement. Its progress was like a wavelet caused by a pebble thrown into a pool, which spreads and widens the gentle agitation till it embraces within its circle the entire mass.

Two months had passed away after a week of prayer for the outpouring of the Spirit of God, when two boys, of the age of about eight and nine years respectively, were impressed with the conviction that they were great sinners, and needed the Saviour. Guided by the Spirit, they entered our spacious chapel, and, unaided by any human counsel, pleaded for mercy. They continued to do so for two days, when one of them found peace; but the other failing to obtain the wished-for blessing, proceeded with his companion to their teacher for advice. He prayed with them, explained the promise of the Father to grant the Spirit, and

counselled them to persevere in faith to seek. They did so, and that very day they were both enabled to realize in their own experience that the house of prayer was to them the gate of heaven. While the young converts were glorifying God in the ardour of their new-born love, a brother of one of them was passing, and observing the chapel-door open, entered in, and was surprised to see two boys kneeling at the communion rails. Attributing it to some childish and irreverent freak, he proceeded to remonstrate with them; but ere he could have done so, the voice of thanksgiving for sins pardoned reached his ear, and touched his heart, and he knelt down, a penitent, beside his brother, to rise more blessed than when he entered there.

This gracious work among the children continued to progress, day by day, adding to the number of those who were to be the leaven of a more glorious awakening among the people, for nearly a month; when, on the request of one of the senior lads, who is now a student in the Richmond Institution, Point de Galle, we announced a week of prayer in one of our chapels. Here the attendance was unusually large; and it was in this meeting that many hearts felt, for the first time in their experience, the reality of a present and presiding Deity. The conviction was at first overwhelmingly oppressive, even to bow the soul and body to the very dust; but as the Spirit revealed to each heart that Deity to be a pardoning God and loving Father, their joy was almost ecstatic. In this meeting all were impressed that God was willing to be gracious not only to the young, but to those of every age and condition.

Emboldened with this manifestation of God's mercy, we announced another week of prayer in a neighbouring chapel. The week preceding, the people were asked to observe a fast, and to

devote much of their time to prayer, principally in relation to the gift of the Spirit. As announced, the services commenced on the Sabbath evening, when a congregation which the chapel could hardly accommodate was assembled. A spirit of deep awe pervaded the assembly, and a feeling of expectancy filled every heart. Every individual present felt a deep interest in the whole service. During this week of prayer, more than forty persons stood up, and declared with joy and gratitude, that God had pardoned them. The testimony of these, some young, some who were already members of Society, and others whose truthfulness and judgment we never doubted, stimulated our faith into a mightier exercise, and was reckoned as so many pledges of God's power and willingness to save all. So we prolonged the services to the end of another week, with similar evidence of God's mercy. Although we had often occasion to protract the services to a late hour of the night, some of the men among the penitents remained under the sense of their sins, seeking pardon, in the chapel, till morning, and generally returned to us, with joy beaming in their countenance, to relate that a morning of bliss had dawned on their souls.

In order to conserve and extend this gracious blessing, we held prayer-meetings in each house in rotation, and a week of prayer was appointed twice in the year in each of our chapels. The last time we had these services was in August, September, and October of the present year. Circumstances connected with these services will be communicated on a future occasion. I cannot let this opportunity pass without expressing my sense of deep gratitude to my brethren in the ministry and others, who have aided me on all these occasions with their invaluable services and kind sympathy.

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*Extract of a Letter from the Rev. James Nicholson, dated Richmond Hill,  
Galle, November 20th, 1867.*

I do not know where to find any language which will better express my experience, than this:—

“ My God is my Guide :  
Thy mercies abound ;  
On every side  
They compass me round ;  
Thou sav’st me from sickness,  
From sin dost retrieve,  
And strengthen’st my weakness,  
And bidd’st me believe.”

It takes some years to teach a Missionary how little he can do, and it is only by suffering that men learn their best lessons. My forced absence from Circuit duties, and long-continued weakness, through fever, were very trying to me at first, as I had been accustomed to uninterrupted daily engagements, ever since my Mission work was commenced.

At one period of our visit to Nuwera Ellia my mind was greatly depressed ; it seemed likely that a further change would be necessary before the tropical fever could be removed. Unable to know which way to take, I went and committed myself wholly to God, and asked Him to point out my course. Blessedly, and in gracious condescension, did the Lord visit my soul ; and ere I ceased to plead, He gave me a calm, unwavering assurance, that my labours in Ceylon would be continued. For such a token of Divine regard I must lift my voice in grateful praise.

Long before I knew that this island would be my scene of toil for the Saviour, my young heart was directed towards the Mission work here. While yet a lad, I remember looking into every periodical we received, for all the information it contained about Ceylon ; and after offering myself for the ministry, this latent interest continued to affect me. Still, no one knew it. I wished to have Divine direction, and let the Lord choose my lot. By a most wonderful arrangement of circumstances, God suddenly made known His will to me ; and it was not a mere impulse of the moment which

led me to at once respond to an appointment for work in this island. Here God has given me rich reward and constant joy ; thus sealing my early impressions, and confirming my call. O that my soul were more endued with heavenly power, and that the Lord will grant me a baptism of holy fire ! With such a clear, direct behest, and so many very happy days of exertion, you will not wonder that my heart clings to this work. Blessed be God, for again sending me to these duties. O that my life may be devoted to His service more fully !

The duties of Galle are varied ; and it is a matter of thankfulness that we are still favoured with the blessing of our Master. Our ENGLISH WORK has had attention, in two services on the Sabbath, a prayer-meeting on Mondays, and class-meetings on Wednesday evenings. In addition to these a service is held once a fortnight, on Thursdays, at the house of one of our Local Preachers in the Fort. At some of these gatherings, the Preacher’s heart has been imbued with blessed power, while the congregations seemed to bow under the gracious visitation. I believe that “ God, even our own God, will bless us ” more richly, and wait with expectant faith for the outpouring of the Holy Spirit. There are some of my people here, towards whom I feel a strong regard, and for whose entire devotion to God my heart is often uplifted in faith to God. O ! how I long for that fire from heaven which will make these wholly the Lord’s ! With gratefulness we acknowledge,—

“ Kindled in some hearts it is :  
O that all might catch the flame,  
All partake the glorious bliss ! ”

PORTUGUESE.—In connexion with this part of our work, we have now three regular services on Sundays, three classes, and one week-night service. The members of the Kaluwella class greatly encouraged me in my last visitation for the tickets, by their clear,

unwavering testimonies as to the pardon of sin, and reconciliation to God. May they be kept faithful!

I must also sincerely acknowledge the liberal aid we have received from the residents in Galle, towards the establishment of a **RAGGED SCHOOL**, in connexion with our Local Education Society. Upwards of £40 were contributed towards erecting a school and two workshops; and about £3 per month promised to keep up the operations. We have engaged a master to teach both boys and girls, and shall have a sewing mistress also shortly. A tailor will instruct some of the boys in his business, and a shoemaker is to give others tuition in that branch of industry. We hope by this effort to reach a class of people who were in the same position here as the inhabitants of Chequer Alley with regard to London. A most interesting service has already been commenced in this room on Sunday evenings; and we earnestly pray that God may be pleased to bless these gatherings with converting power.

In **SINGHALESE** our operations are

extensive. There are eleven Sabbath services, and seven during each week, in addition to class-meetings, and occasional gatherings of different kinds. The students continue their weekly itinerations into the villages surrounding Richmond Hill, and will, I trust, be blessed in that work. Since my return to the Circuit I have visited both Matura and Amblangoda, and hope to be at Goddapitiya early next month for Anniversary Services. A girls' school was opened in Magal on the first of this month, which promises to be a valuable auxiliary to our pastoral duties and work there. I believe we shall be able to sustain our General Funds to the same extent as last year, even with an addition of £5 to our Circuit money. Our appeals for subscriptions have been very kindly responded to, although several extra calls were made during the last few months upon the people.

Our most earnest desire is for spiritual success in turning sinners to God; this is the burden of our daily petitions. May God soon send us this in an increasing measure!

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## INDIA.

*Extract of a Letter from the Rev. George Fryar, dated Manaargudi,  
January 1st, 1868.*

PERMIT me to wish you a happy New Year. I have been very busy the last few days looking over accounts, and getting ready for the District Meeting. In former days the Christmas and New Year were spent on the march to Madras; but now the railway runs right through the entire District, and we can go to Madras in a day. This great advantage, and the moving of the Meeting into the second week of the year, leave us a little leisure for winding up our multifarious work; and also for writing a few letters. May the new year abound with blessings to the Church and to the world! May all nations be blessed in Jesus Christ, and may "all nations call Him Blessed!"

For my own part and sphere of

labour I would speak hopefully; for though the results come far short of our desire, yet I cannot turn to any side, or look at any part of our work, without seeing some sign of good. Here I am interrupted by a host of people bringing limes and garlands, and seize the opportunity for beginning the business of the year with a prayer-meeting. Having dismissed drummers and dancing girls with the mention of Divine service, (how shocking that they should be called "God's servants!") I called the rest into the Mission House, read them a chapter of John's Gospel, the fourteenth, in Tamil; then we sang some of the songs of Zion; thanked God for the mercies of the old year, and prayed for His blessings on the new. There are persons

who come out to India of set purpose "to shake the Pagoda tree," and return laden with the fruit; but very few of them seem to succeed to their satisfaction. And so there are many Missionaries who begin with bright hopes to shake the tree, which God hath planted in the Tamil country, and who turn away very disconsolate because they have not been able to shake down a shower of fruit. Years teach us patience as well as faith. We "learn to labour and to wait." "Old Adam" is "too many for young Melanethon," but not for the "Lord Jehovah," in whom is "everlasting strength."

Let me note some encouraging signs of success. Our income from local sources increasing more and more, year by year, is a sign of "good."

The number of boys under Christian instruction has increased from twenty-six, in 1863, to two hundred and nine in 1867, and there is every prospect of a better report in 1868. Now, when we call to mind that nearly all of these are boys who never knew, and whose relatives never knew, anything of the Bible, before they came to us, and that in all probability they never would have known anything of the Bible but for our schools, and that every one commits to memory daily a few verses of the Gospel,—the prejudice of caste, &c., notwithstanding,—I think we must admit that this increase of pupils is a sign of good. The three schools at Melnattam, added to two hundred and nine, would give about two hundred and eighty scholars.

The distinction which long existed in the public mind between the purchase of the Sacred Book and the purchase of secular books, and alongside of that distinction, the custom of giving the Scriptures and Scripture portions gratis, have in great measure disappeared. In our school depot we buy and sell Bibles the same as other class-books; and the colporteur under our direction is selling the Scriptures in the surrounding neighbourhood day by day. Will not the precious ointment, wherever it is used, shed forth

its fragrance, and show forth its healing power? Was it not boxed up and concealed from the people of England till the year 1536, when Myles Coverdale and William Tyndal by royal licence opened the box? Within three and a half centuries "what hath God wrought!"

Christians, as a rule, are not hated, but respected. There was a time when a Missionary could not meet certain classes of the people here without unmistakeable appearances of "What have we to do with thee?" and "oppositions of science, falsely so called." But now they receive us into their houses, and come to ours, offer us food, subscribe to our schools, ask our advice, and evidently regard us as "the friends of all—the enemies of none." The pity is we should ever have been considered as kidnappers. If the converts could have been made to stay on the station, instead of going to Madras, —to brave the storm of persecution, and return good for evil, instead of beating a hasty and permanent retreat; then might more good have been done by the "little leaven." It is a hopeful sign that old prejudices are giving place to a friendly spirit.

Large numbers of natives are forsaking the idols of their forefathers. Our neighbours of the new village of Nagei have done so; and among them are rich men, representatives of rich families, who, till recently, were supporters, trustees, &c., of Satan's seats,—the temples. One of their number dying, they began to doubt their dream of immortality, and now Nagei is a deserted village; for they have all gone away on pilgrimage to bathe in the sea at Ramissiocram, to wash out the supposed stain which prevents the realization of their golden dream. Failing to discover El Dorado, will they not return from the bootless errand wiser men? There are many others also sufficiently enlightened to wash their hands of "pollutions offered unto idols." May the Holy Spirit wash their hearts of all sin!

There have been accessions to our Christian congregations. At Melnattam, where we have a chapel, and at Ma-

naargudi, where, having none, we meet in the Mission House, we count more persons as hearers and communicants than before. Tambisami Pillie, the only Christian Tahsildar in the Presidency, has just been appointed to this town, and has cast in his lot with us.

There are a few who bear witness that Jesus is the Christ. Two youths and a young woman have been baptized at Manaargudi, and two children of Christian parents at Melnattam; and three old persons of our congregation at the latter place have departed this life during the year. One old man, Rajendram Mankondan, whose name has appeared in our Reports, told me, in his last sickness, he was thinking of the life to come; and we have a few living witnesses of saving grace.

With these signs before me, I am led to exclaim with Wesley, "The best of all is, God is with us!" In measuring for enclosure a cemetery the other day, I thought it might be mine to lay my bones in this land, and that the same blessed sun would shine, the same universal Father smile, and the same blessed angels watch over one's resting place here as at home; and I thought, if I might but live to see, after years of toil, seals to my ministry, it would be a pleasure to lay my dust with theirs, in readiness for the same resur-

rection unto life at the last day. "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God: and behold, there are last which shall be first, and there are first which shall be last."

Time would fail me to take a wider view, and speak of other parts of the field. The Minutes will shortly give you full information of our District; and Dr. Macleod, who is now holding monster Missionary Meetings in Madras, will no doubt have "good words" to give concerning "Christian work" in India.

The general good health of the men in this District ought to be a cause of great thankfulness to God. To meet again, as we hope to do in a few days, our number undiminished by death during the year, is certainly one of the many mercies of the Lord; and it is another to meet every man at his post; no Demas departed from us, "having loved the present world." We have not all escaped the bitter cup of bereavement; but the Lord hath been mindful of us, whereof we are glad; and we will make mention of His mercies, and rejoice in His name. Yea, "we will rejoice in His salvation, and in the name of our God we will set up our banners. The Lord fulfil all our petitions."

## CHINA.

*Extract of a Letter from the Rev. David Hill, dated Wuchang, December 2nd, 1867.*

THE mournful task of writing records of calamity, a subject on which you have heard so much of late, has, at last, fallen to our lot in this central China Mission.

Our newly occupied station of Wuchang has been visited by one of the most fearful catastrophes, which, in time of peace, has befallen any city in the empire.

Of the city itself, a line or two, by way of description, may not be out of place. It is, as you are aware, the capital of the Hoopah province,

which province alone numbers more people than all England put together, —is some six hundred miles up the Yangtze, the largest river in the Eastern hemisphere, and in the very heart of the Chinese Empire. It is situated on the south bank of the river, being directly opposite the cities of Hanyang and Hankow. The wall of the city is ten miles in circumference; and the serpent hill, running from the east to the west gate, serves as a general and well-known division.

Taking our stand upon the serpent,



and turning to the north, one of the most prominent objects which meets us is the Literary Examination Hall, where, a few months ago, the triennial examination for the M.A. degree was held, when upwards of ten thousand candidates assembled from all parts of the empire to compete for an honour which, according to law, only sixty-eight of them can attain.

Then the yamuns of the various Mandarins would perhaps most attract attention. The Vice Governor's, the Treasurer's, and the Literary Chancellor's being most prominent; while amidst the mass of white-washed houses and shops Buddhist or Tauist temples may here and there be seen. We might perhaps also be able to point out in the distance the neat little chapel of the London Mission, and the more extensive premises of the Roman Catholics; and, stretching far away outside the city, the mighty Yantze rolls eastward to the sea.

Turning now to the south, we note, not far away, a roof of shining porcelain, which, we are told, is the temple of Confucius,—a temple now but rarely visited,—then a large lake; and, near it, a large temple to the god of literature; and, a little further, the Governor General's yamun. On he left, the Emperor's temple is easily distinguished by its walls of imperial red; and not far away, is the military parade ground, where the "braves" from the adjoining camp go through their daily drill. Nearer the busy parts of the town is a powder manufactory; and here we stay, for this is the scene of the late catastrophe.

Wednesday, November 20th, broke upon us with a bright and beautiful morning of bracing November weather; and, with the lightsome step which a sunny morning gives, the round of daily business was being pursued, when suddenly a loud crash as of an earthquake shock was heard; the earth trembled, houses rocked to and fro; whilst from above shells and shot came showering down with fearful and destructive force. Amidst tottering walls and trembling dwell-

ings the first instinct was to escape out of doors as fast as possible; but outside, the cloud of smoke and dust, and the loud wail and lamentation of all around, were almost as bewildering as the wreck and ruin within. Such was the scene in our little chapel and house in Wuchang on this fated November the 20th. The cause almost at once suggested itself. The powder magazine had exploded; and so it was.

Our premises are almost half-a-mile away, and the walk from the one to the other was melancholy in the extreme. We had not to go far before whole houses were seen to be levelled with the ground; whilst in the immediate vicinity of the manufactory, and indeed for a considerable area round, all was one confused mass of blackened, smouldering, sulphurous ruin. On all hands corpses distended, charred, or mangled, bruised and bleeding, told of the fearful loss of life; and on every side the heaps of *débris*, the open roofs, or disjointed and tottering framework told of a fearful loss of property. But the sad scene is indescribable, as, indeed, you may imagine, when I mention one or two particulars connected with the explosion.

First.—About a hundred tons of gunpowder are reported to have been stored in one of the magazines a few days previously.

Second.—One hundred and eighty men were employed there on the fatal day.

Third.—The shock was felt at Kuikiang, one hundred and five miles away in a direct line, and there thought to be an earthquake.

Fourth.—Amongst the stores were considerable quantities of foreign shot and shell.

Fifth.—In my house, half-a-mile from the magazine, a portion of a shell, of several pounds weight, smashed through the roof, and found its way out by breaking down a door post at the back of the house.

These particulars may serve to give you some idea of this disastrous calamity, in which whole streets,

temples, yamuns, houses, and shops, shared one common ruin. It was not long before medical aid was on the spot, and Dr. Falconer of Hankow, and Dr. Smith of our Mission, yielded no small relief to numbers of the injured sufferers. Few indeed of the workmen in the manufactory can have escaped; and many others must have been crushed by the falling *débris*, or wounded by the flying projectiles.

The origin of the explosion is wrapped in uncertainty. The report which perhaps gains most credence is, that one of the overseers, after smoking opium, had carelessly placed the paper or the pipe, still unextinguished, in his sleeve, and forthwith gone to sift the powder, which, of course, immediately ignited, when in a moment the manufactory was no more, and two hundred souls were hurried into eternity. Such is the sad story of the Wuchang disaster.

As regards our Mission we have great cause for gratitude to God. For, 1st, though not very far away from the magazines, no one connected with us has been injured in the least. 2nd. The damage to Mission property is so slight, that a few taels will make all right again. 3rd. Though, for some time, we have been looking out for a suitable site for a new chapel, we have

not yet been able to effect a purchase; and, consequently, through this delay, have, in all probability, escaped a heavy pecuniary loss. In all these things we cannot but see the good hand of God, and therefore bless His holy name.

Before I close, I must express my thanks for the grant of £300, which you have made us towards a chapel here. It was very grateful intelligence, and though falling far short of the probable cost of ground and buildings, will yet put us in a position to purchase when a good site is heard of.

The work here has, of late, been a little more encouraging; perhaps it is because I am getting a little more at home in the language, and better able to communicate with the people. Our congregations, too, have been on the increase; and a few inquirers have been gathering round us, who, I hope, will ere long be gathered in amongst us. Meanwhile, we labour on, and look up for the promised gift, which shall multiply the two already received into the church here, to a host innumerable. We beg also a continued interest in your prayers for us, "that the word of the Lord may have free course, and be glorified, even as it is with you."

## SOUTHERN AFRICA.

### NATAL DISTRICT.

*Extract of a Letter from the Rev. Richard Hayes, dated Pietermaritzberg, November 9th, 1867.*

Our congregations at Pietermaritzberg and York, and at other places that are fully within our reach, keep up in their attendance, and evince serious interest in the word preached. This, however, cannot be so fully said of Grey Town and Mooi River, places that are between forty and fifty miles from the Circuit town. We are unable to visit these places oftener than once a month; and in some cases the interest of the people seems to flag in the interval. Could we give them a more constant attention, we have no doubt but the interest in the services

would increase, and we should see better fruit of our labour. Some of these distant places bid fair to be important centres, so far as the amount of population is concerned; and this leads us to be anxious to keep our hold of them, and even to increase the amount of labour bestowed upon them. This latter, however, cannot be done without more ministerial help, as the places are too distant to be visited by our Local Preachers. At Umaazi and Broughton, the two places that have lately been taken on our Plan, we have good

hopes and prospects of success. These are nearer to our centre, and so are more fully under our eye, and can be visited more frequently, and with less labour, than places at a much greater distance from us. These, however, cannot be visited oftener than once a fortnight. "The harvest truly is plenteous, but the labourers are few." The great want of all these congregations is a fuller outpouring of the Holy Spirit; so should the word be with power, and "numbers should be added to the Lord." May the great gift descend on them and us!

Our Societies generally are in a healthy condition; and our return of members for the last quarter is larger than has ever been recorded in the

Pietermaritzberg Circuit before. Some of the new members' brought in during the visit of Mr. Taylor, or soon after he had left us, may now be said to be established in grace; and are, we trust, earnestly "seeking the things which are above." Others need constantly to be visited, and to be reminded of the importance of diligence in attention to the Class Meeting, &c., and of earnestness and patience in seeking to make their calling and election sure. Yet many are growing in grace, and in the knowledge and love of the Lord Jesus. Amidst all this, we have had causes of discouragement, and ground for deep humiliation before God. Still we have hope in God.

## WESTERN AFRICA.

### SIERRA LEONE.

*Extract of a Letter from the Rev. James Fletcher, dated Wilberforce, December 3rd, 1867.*

WHAT we need is, more of the power of godliness; of form, in most cases, there is sufficient, but of real, intelligent, vital, active godliness there is little. Yet, amidst all the dimness, there are some who, as lights in a dark place, shine the more clearly for the surrounding darkness. May the Lord increase the numbers of such! I could give several instances; but one must suffice. John Pratt, one of our earliest, and formerly most useful, teachers at Wilberforce, for nearly ten years has been confined to his hut by leprosy. This terrible disease has taken his fingers and toes; in fact, he is a perfect wreck of humanity. Yet, amidst all his sufferings from sickness and poverty, his faith and confidence are strong. Not long since, I called upon him. The poor old man was on the floor; yet, as he saw me approach, his eyes brightened, and with a cheerful voice he welcomed me. I asked him, in broken English, "Well, Daddy, you sick plenty long time, God Him do you good?" As he told me how long time he had been sick, how he prayed

unto God, and how Jesus was precious to him; no one could doubt but that he knew in whom he had believed. I might tell of others who show the power of godliness; but this will prove, that, though the Gospel may seem to stand still in Sierra Leone, yet in the hearts of some, and those not a few, the work of God is going on, and that soon the time of refreshing will come. I pray for this.

I note your remarks as to the practical character of Christianity, and thank you for them. Since I knew what Sierra Leone Methodism was, it has been my object to have, not words only, but works as well. So far as material success, and, I trust, also spiritual, is concerned, my efforts have been I believe blessed of God; at least, if we may infer anything from the amount of money contributed to the cause of God during the year. I think, taking all things into consideration, both the spiritual and financial prosperity of this Circuit is hopeful. We are all, I trust, depending more upon God, and less upon ourselves. The day schools in this

Circuit are the great draw upon the funds; they never will be a financial success. I hope that, upon the arrival of the General Superintendent, some arrangement will be made, which, while not diminishing the usefulness of the schools, will considerably reduce the expense.

I find plenty of work in the Circuit, in fact, more than, at times, I can get through: yet I am happy in it; though at times cast down, I rejoice in God who hath brought me hitherto, and take courage. My prayer, and, I trust, the purpose of my life, is, to be made humble, holy, and useful.

## FRIENDLY ISLANDS DISTRICT.

### VOLCANIC ERUPTION ON THE ISLAND OF NIUA FOOU.

NIUA FOOU is known upon the map as Broby's Island. It is situated to the north of Vavau, and belongs to the Friendly Islands District. The population is about twelve hundred, and the whole of the inhabitants are nominally Wesleyan Methodists. Most of the Friendly Islands Missionaries have visited it in turn. It fell to my lot to visit it in 1854, a year after the dreadful eruption, which was fatal to so many families. The land is elevated, and the breakers dash over the black rocks which bound the coast, and the white foam thrown up into the air can be seen at a great distance. As we neared the island, in the "John Wesley," we could see the volcanic craters formed of red and black cinders, and for miles the coast was black and blasted by the running of the lava into the sea. A more dreary scene could not be imagined. Plains of black lava, relieved only by the red cinder forming the craters, extended for six miles. Everything was burnt up within that space; and where trees stood, there were hollow pillars of lava, with the form of the trees destroyed. The water of the ocean was black all round that part of the island. This has been a land of fires. It seems to be a huge volcano upon the summit of an oceanic mountain, and the lake in its centre appears to have been the original crater. An island was thrown up from the bottom of the lake by an eruption which took place nearly fifty years ago. That island consists of sand and sulphur, and on it is a crater, extinct, and hundreds of

tons of lava. A few cypress trees have sprung up on it, which unite, with the funereal black of the crater, to cast a shade of melancholy over the sulphuric waters of the lake. As we passed round the island, most of our way led over fields of lava; and, where the streams of lava were of recent date the cypress had sprung up between the crevices, and made its low moan whenever the winds rustled its fringing boughs. I visited the scene of the eruption of 1853. There was no crater where the earth opened and engulfed the village, but one stood at a short distance from it. There were thirty craters upon the field of recent lava. The cinders were like coke and burnt clay, and were so hot that one could not hold them in the hand. Smoke was ascending in columns from fifty fissures of the fields of lava; and a few weeks before my visit a hill side opened, and flames burst out for a short time, and then closed again. A whole village of houses, people, and animals were swallowed up on the 24th of June, 1853. News has just reached us that another eruption took place on the 12th of April last, but happily attended with no loss of life. The particulars are contained in letters from our Assistant Missionary, James Fonua, to the Revs. G. Lee and W. G. R. Stephenson. At Mr. Lee's request, I translate the letter sent to him, for the use of your readers:—

"NIUA FOOU, April 24th, 1867.

"O MR. LEE,—I, James Fonua, an unworthy servant of Jesus Christ

write to you briefly to express my love to you, and to tell of the state of the work in Niua. I love you and Mrs. Lee and your children, and send them my utmost love. I am an unprofitable servant of the Lord; but notwithstanding my weakness I feel the Lord in my heart every day. I am seeking the grace of perfect holiness, and desire, in all humility, to take care of the flock over which I am appointed. The work is in a good state, and many are joining the church. At the present time it is something like it was the last year that we spent together in Vavau.

"This land is again on fire. The eruption was on the 12th of April last, and commenced at eight o'clock in the morning, and lasted until nine. The extent of the lava is thirteen miles, and the height of the principal column of fire was four hundred feet. This is the opinion of some white men on the island. We are in good health, as is also Anna and the children. I will tell you a little of some things connected with the day of the volcanic eruption. In the early morning there were as many as sixteen shocks of earthquake, and then the fire burst forth. The people fled from the villages near the volcano; that is, from Haafœ, Tongamamao, and Futu. Their manner of escape was thus: some left the aged people behind, and some managed to bring them along with them. At the time the fire commenced the people were in commotion; but I collected them together, and held service; and while we were at worship a man came and told us that the erup-

tion had subsided; that is, the waves of fire had ceased to flow, but that the crater had not ceased burning, for the night was as light as the day, by reason of the flames of the volcano. The two white merchants escaped to us, and left their property behind. Then I saw how valueless are riches in the day of death. These persons came to us with their families, and stood weeping at the door of my house. They begged me to receive them into my house, and I took them both in, with their wives and children. In a short time one of them would have died. I took care of them for seventeen days, and then a vessel arrived from Samoa. They went on board with their property, and escaped to Samoa.

"They wished me to let my wife and children accompany them to Samoa; but I said, 'I am sent to live or die in this place, and if I and my family die here, let it be so. I am not afraid of this burning, but I fear to meet Jehovah at the end of the world.' And now, Mr. Lee, these are my last words, for I know not what may happen. The volcano is still active, and I know not whether it will cease burning, or what will come to pass. I see before me two things, life or death. So, Mr. Lee, I send my love to you and all the Missionaries. If I and my family ascend in vapour, or be left on the earth a cinder, I assure you in this letter that I shall enter into life through the blood of Jesus. No lives are lost, all escaped.

"I am

"JAMES FONUA."

#### DEPARTURES.

THE Rev. E. H. Sumner embarked at Liverpool in the steamship "City of Antwerp," on January 15th, for the Bahamas.

The Rev. John Rodwell embarked at Southampton in the steamship "Shannon," on February 3rd, for Demerara.

The Rev. J. Cart embarked at Gravesend on the 17th of February, per ship "Sheffield," for Belize.

THE total amount of Contributions and Remittances since the last announcement (including Christmas and New Year's Offerings, a list of which we hope to publish next month) is £23,673. 6s. 7d.

SOUTH WALES DISTRICT.			
	£.	s.	d.
Tredegar .....	6	10	6
Brecon .....	10	2	0
Carmarthen ...	7	17	6
Lampeter .....	8	16	9
Llanidloes .....	20	0	0
Swansea .....	11	0	3
Machynlleth...	30	0	0
Aberystwith ..	25	0	0
Llandilo .....	10	8	10
St. David's ...	7	0	0
Merthyr .....	11	0	0
	147	15	4

**BIRMINGHAM AND  
SHERWSBURY DISTRICT.**

Cherry Street	158	11	7
New Town Row	51	5	6
West Brom- wich .....	151	11	10
Wednesbury, Springhead	99	18	3
Ditto, Wesley	83	19	6
Walsall, Canter- bury .....	111	7	8
Wolverhamp- ton .....	105	0	0
Bilston .....	26	0	0
Redditch .....	41	12	3
Leamington ...	78	6	0
Stratford .....	23	13	4
Hinckley .....	62	19	0
Shrewsbury ...	42	1	9
Madeley .....	17	1	6
Ludlow .....	20	0	0
Tipton .....	115	19	6
Oldbury .....	21	9	8
Coventry .....	78	6	9
Stourport .....	40	18	3
Stourbridge ..	25	0	0
	1305	1	11

**SHEFFIELD DISTRICT.**

Sheffield, East	233	2	8
Ditto, North	80	0	0
Chesterfield ..	16	0	0
Bakewell .....	26	5	11
Ditto, 1868 ...	1	0	0
Rotherham ...	55	14	11
Doncaster .....	83	16	7
Retford .....	79	7	0
Worksop .....	45	8	8
Bradwell .....	35	11	9
	656	7	6

NEWCASTLE DISTRICT.			
	£.	s.	d.
Newcastle .....	137	18	6
Ditto, East ...	24	18	10
Ditto, West ...	162	11	0
Gateshead ...	144	13	5
North Shields	61	0	10
South Shields	112	10	5
Blyth .....	42	9	11
Berwick .....	13	4	0
Sunderland ...	186	7	11
Houghton-le- Spring .....	41	0	0
Durham .....	14	16	11
Wolsingham...	55	0	0
Hexham .....	57	5	4
Shotley Bridge	48	7	2
Alston .....	8	5	1
Allendale .....	15	10	2
Alnwick .....	28	2	9
	1149	2	3

**WHITBY AND DARLINGTON  
DISTRICT.**

Whitby .....	119	11	3
Danby .....	30	5	0
Middleham ...	15	8	7
Stockton .....	101	0	0
Hartlepool ...	65	0	0
Guiseborough...	27	0	0
Richmond ...	67	19	0
Bedale .....	98	0	0
Barnard-Castle	36	13	6
	560	17	4

**EXETER DISTRICT.**

Bridport .....	42	7	2
Axminster .....	6	4	6
South Molton	10	17	8
Bideford .....	67	8	11
Okehampton...	12	0	2
Torquay .....	52	0	7
Barnstaple ...	24	19	9
Bideford .....	35	8	7
	250	7	4

**PORTSMOUTH DISTRICT.**

Christchurch...	27	7	7
Ryde .....	35	5	7
Andover .....	40	0	0
Chichester ...	25	7	5
Wimborne .....	32	0	10
District .....	44	0	0
	204	1	5

LINCOLN DISTRICT.			
	£.	s.	d.
Lincoln .....	166	12	5
Louth .....	153	2	0
Alford .....	15	5	5
Spilsby .....	45	10	0
Wainfleet .....	29	3	3
Spalding ...	29	6	6
Market Rasen	29	9	11
Hardney .....	30	0	1
Boston .....	72	18	7
Horncastle ...	68	18	0
Coningsby ...	27	16	5
	668	2	7

**NORWICH AND LYNN  
DISTRICT.**

Walsingham...	25	10	0
Holt .....	5	6	4
North Walsham	6	0	0
Thetford .....	35	13	2
Bury .....	12	2	0
Bungay .....	8	12	0
	93	3	6

**NOTTINGHAM AND DERBY  
DISTRICT.**

Nottingham, N.	50	0	0
Ditto, South...	65	0	0
Ilkestone .....	20	0	0
Mansfield .....	89	12	8
Bingham .....	21	0	0
Leicester .....	72	19	6
Melton Mow- bray .....	52	7	10
Grantham .....	72	12	0
Castle Doning- ton .....	48	16	0
Loughboro' ...	18	10	0
Ripley .....	58	19	3
Ashby-de-la- Zouch .....	88	4	1
Burton-on- Trent .....	54	4	7
Matlock Bath	35	0	0
Oakham .....	20	3	2
Newark .....	75	1	0
Derby .....	106	12	0
Stamford .....	57	11	10
	1066	13	11

**KENT DISTRICT.**

Gravesend .....	52	0	8
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**CARLISLE DISTRICT.**

	£.	s.	d.
Carlisle .....	59	10	8
Brampton .....	4	1	0
Cockermouth .....	30	17	0
Kendal .....	33	10	7
Ulverstone ...	47	13	6
Penrith .....	47	1	2
Appleby .....	15	0	0
	237	13	6

**OXFORD DISTRICT.**

Newbury .....	26	6	0
Chipping Norton ..	6	4	4
Oxford .....	46	0	2
Wantage .....	25	0	0
Witney .....	42	8	7
Kington .....	97	10	0
Abingdon .....	85	17	0
Watlington ...	16	8	8
Banbury .....	93	8	11
Brackley .....	45	3	3
High Wycombe ..	17	12	8
Buckingham ...	17	12	0
Swindon .....	33	8	7
Hungerford ...	69	7	4
	571	17	6

**DEVONPORT DISTRICT.**

Devonport ...	58	0	0
Plymouth .....	70	18	1
Launceston ...	55	0	0
Callington .....	50	15	3
Liskeard .....	73	2	9
Ditto, 1868 ...	2	2	0
Holworthy ...	50	0	0
Brixham, &c.	30	13	1
Camelford .....	32	1	0
	422	12	2

**MACCLESFIELD DISTRICT.**

Macclesfield ...	38	19	3
Northwich ...	71	0	0
Newcastle .....	60	0	0
Sandbach .....	12	18	11
Burslem .....	67	0	0
Leek .....	30	0	0
Uttoxeter .....	50	0	0
Cheadle .....	24	17	0
Buxton .....	37	5	0
Longton .....	30	0	0
	422	0	2

**EDINBURGH AND ABER-DEEN DISTRICT.**

	£.	s.	d.
Aberdeen .....	57	9	2
Perth .....	21	10	3
Dundee .....	38	0	8
Inverness .....	26	11	10
Banff .....	3	6	10
Arbroath, &c.	43	14	0
Stirling .....	6	9	0
	197	1	9

**NORTH WALES DISTRICT.**

Llangollen ...	20	4	5
Llanrwst .....	37	9	2
Abergele .....	34	3	10
Holywell ...	61	13	8
Mold .....	53	0	0
Baumaris ...	38	1	1
Holyhead .....	67	9	0
Pwllheli .....	4	18	0
Carnarvon ...	71	18	0
Llanrhaadr ...	137	12	6
Barmouth .....	61	15	11
Llanfair .....	59	9	0
	683	14	7

**LIVERPOOL DISTRICT.**

Liverpool,			
Brunswick .....	219	16	0
Do., Cranmer ..	124	9	0
Do., Pitt St. ...	278	11	11
Do., Wesley ...	55	16	1
Waterloo .....	61	11	11
Birkenhead ...	117	6	3
Seacombe .....	44	17	9
Chester .....	122	10	7
Ditto, 1868 ...	109	0	0
Mold, &c. ....	11	0	6
Carnarvon, &c.	19	8	11
Oswestry .....	12	3	7
Warrington ...	100	0	0
Runcorn ...	177	12	3
St. Helen's, &c.	125	0	0
Ormskirk .....	55	0	0
Wigan .....	92	13	6
Preston, Wesley	19	5	6
Preston, Lune			
Street .....	57	18	4
Chorley .....	19	5	0
Blackpool .....	17	2	1
Newtown .....	35	17	0
Welshpool ...	34	6	6
	1910	7	8

**BATH DISTRICT.**

	£.	s.	d.
Bath .....	35	0	5
Bradford .....	25	0	0
Midsomer-			
Norton .....	5	1	10
Frome .....	33	2	9
Warminster ...	3	6	6
Melksham ...	101	18	0
Castle Carey ...	9	11	7
Yeovil .....	15	0	0
Weymouth ...	33	0	8
Glastonbury ...	8	13	0
Shepton Mallet	20	0	6
Dorchester ...	34	10	6
Sherborne ...	19	0	0
Portland .....	57	9	2
	450	14	5

**MANCHESTER AND BOLTON DISTRICT.**

Manchester,			
Oldham St. ...	166	12	6
Irwell Street	200	0	0
Grosvenor St.	300	0	0
Gt. Bridgewater			
Street .....	263	3	1
Oxford Road	50	0	0
Radnor Street	119	8	4
Cheetham Hill	91	11	1
Manchester,			
Welsh .....	40	13	5
Bolton, Wesley	6	15	2
Do., Bridge St.	81	17	9
Do., Park St.	60	12	2
Burnley .....	94	13	3
Altrincham ...	141	5	7
Stockport, N.	106	9	10
Ditto, South ...	94	18	0
New Mills ...	49	6	8
Glossop .....	41	15	8
Ashton .....	139	2	10
Oldham .....	119	6	4
Saddleworth ...	24	16	11
Rochdale .....	41	12	6
Heywood .....	12	19	0
Padiham .....	36	8	5
Bury .....	75	14	6
Blackburn .....	96	14	7
Haslingden ...	4	8	11
Bacup .....	94	6	9
Rawtenstall ...	76	7	8
Colne .....	93	17	4
Barrowford, &c	23	18	2
Clitheroe ...	28	4	2
Leigh .....	74	13	3
	2841	13	10

**JUST PUBLISHED.**

(THE PROFITS TO BE GIVEN TO THE WESLEYAN MISSIONARY SOCIETY.)

**Illustrative of the Providence and Grace of God in connexion with  
the Missionary Enterprise.**

**NEARLY THIRTY YEARS A MISSIONARY IN AFRICA AND THE WEST INDIES.**

**SOLD ALSO AT 66, PATERNOSTER ROW.**



*Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.*

	£.	s.	d.
Donation on Annuity, by a Friend.....	1000	0	0
Donation on Annuity, by a Friend .....	400	0	0
Legacy of Miss Jane Rees, of <i>Haverfordwest</i> , George Rowe, Esq., and J. R. Powell, Esq., executors, duty free .....	890	0	0
Donation on Annuity, by a Friend .....	250	0	0
Donation on Annuity, by a Friend .....	100	0	0
James Morrow, Esq., <i>Castledawson, Ireland</i> , donation .....	50	0	0
Proceeds of Ladies' Basket and Christmas Tree, <i>Keighley</i> , for the Mission in Italy.....	80	0	0
Mr. J. Kirsop, <i>Wolsingham</i> .....	20	0	0
A Friend, by Rev. H. J. Haley, <i>Runcorn</i> , for General Fund £4, for Italy £2, for India £2, for China £2 .....	10	0	0
Mr. and Mrs. H. Mason and Family, <i>Newbury</i> .....	6	6	0
Mr. Curtis's Sunday School, <i>Paulton</i> , near <i>Bristol</i> .....	5	1	10
Miss Champion, for Rev. J. Kilner's Schools in <i>Jaffna</i> .....	5	0	0
Peter Carthew, Esq., (annual,) for 1868 .....	5	0	0
The Misses Carr, <i>Brighton</i> , towards the appeal of the Rev. E. Fraser, for the repair of <i>Grateful-Hill Chapel, Jamaica</i> .....	5	0	0
J. W. Momm, Esq., <i>Oldham</i> .....	5	0	0
The Hon. Judge Marshall, <i>Halifax, Nova Scotia</i> , donation .....	4	0	0
Friends at <i>Eggleston</i> , for the Goobee School .....	3	0	0
James Douglas, Esq., <i>Cavers, North Britain</i> , for 1867 and 1868 .....	2	0	0
Rev. W. Hurlin, <i>United States</i> , donation, by Rev. Dr. Osborn .....	1	10	0
A Friend, <i>Longsight</i> .....	1	0	0
A. B., <i>St. David's Circuit, South Wales</i> , for Italy .....	1	0	0
Mrs. Anderson, <i>Edinburgh</i> , for New Zealand .....	1	0	0
A Christian Investor, <i>Dundee</i> .....	1	0	0
Mrs. Cruickshanks, <i>Palhal, Portugal</i> .....	1	0	0
Captain Chegwin, <i>Ditto</i> .....	3	0	0
Collected by Miss Elizabeth Chegwin, <i>Ditto</i> .....	2	4	5

#### JUVENILE MISSIONARY ASSOCIATIONS.

	£.	s.	d.		£.	s.	d.
Newcastle-upon-Tyne .....	81	12	11	Newbury .....	10	10	11
Sheffield East .....	85	0	0	Lambeth .....	10	0	0
Walworth.....	28	4	10	Howden .....	9	15	8
New North Road .....	25	0	0	Frome .....	7	10	0
Preston, Wesley .....	19	5	6	Vauxhall .....	3	8	0
Whitby.....	12	12	0	Harrow.....	3	0	6
Bradford, North .....	10	15	8				

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MARCH 25, 1868.

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The  
**Wesleyan Missionary Notices,**

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.]

[SOCIETY FORMED, 1812.

For APRIL, 1868.

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THIRD SERIES. VOL. XV.

FIFTY-FIRST YEAR FROM THE COMMENCEMENT.

LONDON :

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MARCH 25, 1868.

NO. 172. THIRD SERIES.

## WESLEYAN MISSIONARY NOTICES.

APRIL, 1868.

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# ANNIVERSARY

OF THE

# WESLEYAN MISSIONARY SOCIETY

FOR 1868.

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THE COMMITTEE of this Society respectfully invite the attention of their Friends in Town and Country, and of the Christian Public generally, to the following Announcements connected with the ensuing Anniversary of the Society in London.

The Ministers who have kindly responded to the invitation of the Committee to assist at this Anniversary will preach in the following order :—

On Tuesday Evening, April 28th, at Seven o'Clock, in *Southwark Chapel, Long Lane, Borough,*

The Rev. WILLIAM T. RADCLIFFE, of Manchester.

On Wednesday Evening, April 29th, at Seven o'Clock, in *City Road Chapel,*

The Rev. JOHN D. GEDEN, of Didsbury.

On Thursday Morning, April 30th, at Eleven o'Clock, in the *Large Room of the Centenary Hall, Bishopsgate Street Within,*

The Rev. JOHN BEDFORD, President of the Conference.

And on Friday Morning, May 1st, at Eleven o'Clock, in *Great Queen-Street Chapel, Lincoln's Inn Fields,*

The Rev. DONALD FRASER, A.M., Minister of the Free High Church, Inverness.

*The following are the Arrangements made for Sunday,  
May 3rd :—*

**FIRST LONDON DISTRICT.**

**I. NORTHERN DIVISION.**

**CITY ROAD CIRCUIT.**

<i>City Road</i> .....10½	Rev. T. M'Cullagh,	6½	The President of the Conference.
<i>St. John's Square</i> ...10½	Rev. G. Mather,	6½	Rev. J. Hall.
<i>Jewin Street</i> .....10½	Rev. J. Mayer,	6½	Rev. J. S. Workman.
<i>Wilson St. (Welsh)</i> 10½	Rev. J. H. Evans,	6½	Rev. J. H. Evans.

**HOXTON CIRCUIT.**

<i>Hackney Road</i> .....10½	Rev. R. Smetham,	6½	Rev. E. Telfer.
<i>New North Road</i> ..10½	Rev. J. S. Vint,	6½	Rev. Dr. Rigg.

**ISLINGTON CIRCUIT.**

<i>Liverpool Road</i> .....10½	Rev. J. D. Geden,	6½	Rev. G. T. Perks, M.A.
<i>Hornsey Road</i> .....11	Rev. T. Woolmer,	6½	Rev. H. L. Church.
<i>Dalston</i> .....11	Rev. Dr. Osborn,	6½	Rev. R. Smetham.
<i>Highgate</i> .....11	Rev. F. W. Briggs,	6½	Rev. W. J. Twells.
<i>Penton Hall</i> .....11	Rev. W. J. Twells,	6½	Rev. H. Hughes.

**HIGHBURY CIRCUIT.**

<i>Highbury</i> .....11	Rev. E. E. Jenkins, M.A.	6½	Rev. W. J. Tweddle.
<i>Mildmay Park</i> .....10½	Rev. F. Kellett,	6½	Rev. L. H. Wiseman.
<i>Caledonian Road</i> ...11	Rev. Dr. Rigg,	6½	Rev. W. J. Hutton.
<i>Wood Green</i> .....11	Rev. J. Banham.	6½	Rev. J. Banham.

**STOKE NEWINGTON CIRCUIT.**

<i>Stoke Newington</i> ...10½	Rev. G. O. Bate,	6½	Rev. J. Martin.
<i>Tottenham</i> .....11	Rev. B. Hellier,	6½	Rev. F. W. Briggs.
<i>Edmonton</i> .....11	Rev. H. Hughes,	6½	Rev. B. Hellier.
<i>Enfield</i> .....11	Rev. J. F. Pyle,	6½	Rev. J. F. Pyle.

**HACKNEY CIRCUIT.**

<i>Richmond Road</i> ...10½	Rev. J. Lomas,	6½	Rev. Dr. Osborn.
<i>Upper Clapton</i> .....10½	Rev. J. Martin,	6½	Rev. B. Frankland, B.A.
<i>Homerton</i> .....11	Rev. J. Tidyman,	6½	Rev. J. Tidyman.
<i>Leyton</i> .....11	Rev. J. S. Cooke,	6½	Rev. J. S. Cooke.

**KENTISH TOWN CIRCUIT.**

<i>Leighton Road</i> .....11	Rev. G. Smith, M.A.,	6½	Rev. G. T. Morrison.
<i>Camden Town</i> .....11	Rev. H. L. Church,	6½	Rev. W. G. Ward.

**II. EASTERN DIVISION.**

**SPITALFIELDS CIRCUIT.**

<i>Church St. Chapel</i> ..10½	Rev. E. J. Robinson	6	Rev. T. Woolmer.
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**BETHNAL GREEN CIRCUIT.**

<i>Peel Grove</i> .....11	6½		
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**ST. GEORGE'S CIRCUIT.**

<i>St. George's</i> .....10½	Rev. Dr. Jobson,	6½	Rev. E. J. Robinson.
<i>Poplar</i> .....10½	Rev. W. O. Booth,	6½	Rev. B. Gregory.
<i>Limehouse</i> .....10½	Rev. W. H. Johnston,	6½	Rev. J. C. Greaves.
<i>Globe Road</i> .....10½	Rev. J. Yeames,	6½	Rev. W. H. Johnston.
<i>Stratford</i> .....11	Rev. C. D. Newman,	6½	Rev. C. D. Newman.
<i>Cubitt's Town</i> .....	A Student,	6½	A Student.
<i>Seamen's Chapel</i> ...11	Rev. J. C. Greaves,	6½	Rev. W. O. Booth.

**BOW CIRCUIT.**

<i>Bow Road</i> .....11	Rev. J. S. Ridsdale,	6½	Rev. F. Kellett.
<i>Barking Road</i> .....11	Rev. W. Ainsworth,	6½	Rev. W. Ainsworth.

SECOND LONDON DISTRICT.

III. WESTERN DIVISION.

QUEEN STREET CIRCUIT.

<i>Great Queen Street</i> .....10½	Rev. L. H. Wiseman,	3	
		6½	Rev. T. M'Callagh.
<i>King's Cross</i> .....10½	Rev. G. T. Morrison,	6½	Rev. C. Frest.
<i>Winchester Street</i> ...11	Rev. W. Ludlow,	6½	Rev. W. Ludlow.

HINDE STREET CIRCUIT.

<i>Hinde Street</i> .....11	Rev. G. T. Perks, M.A.,	6½	Rev. G. O. Bate.
<i>Stanhope Street</i> ...11	Rev. W. J. Hutton,	6½	Rev. T. Hodson.

ST. JOHN'S WOOD CIRCUIT.

<i>Brunswick</i> .....11	Rev. R. Roberts,	6½	Rev. E. Watson.
<i>Victoria</i> .....11	Rev. B. Gregory,	6½	Rev. R. Roberts.
<i>Kilburn Hall</i> .....11	Rev. A. G. Ward,	6½	Rev. S. Cox.

BAYSWATER CIRCUIT.

<i>Denbigh Road</i> .....11	Rev. W. Arthur, M.A.	6½	Rev. W. T. Radcliffe.
<i>Warwick Square,</i> ...11	Rev. W. Shaw,	6½	Rev. M. T. Male.
<i>Clarence Place</i> .....11	Rev. S. Beard,	6½	Rev. C. Kelly.
<i>Kensal Town</i> .....11	Student,	6½	Rev. S. Beard.
<i>Bassein Park</i> .....11	Rev. M. T. Male,	6½	Rev. W. B. Boyce.

CHELSEA CIRCUIT.

<i>Sloane Terrace</i> .....10½	Rev. W. T. Radcliffe	6½	Rev. J. Vine.
<i>Claverton Street</i> ...11	Rev. J. Hall,	6½	Rev. J. Mayer.
<i>Westminster</i> .....10½	Rev. E. Watson,	6½	Rev. J. Harvard.
<i>Battersea</i> .....11	A Student,	6½	A Student.

IV. SOUTHERN DIVISION.

SOUTHWARK CIRCUIT.

<i>Long Lane</i> .....10½	Rev. E. Telfer,	6½	Rev. L. Tyerman.
<i>Peckham</i> .....10½	Rev. G. W. Olver, B.A.	6½	Rev. G. Mather.
<i>Albion Street</i> .....10½	Rev. J. C. Woodcock,	6½	Rev. R. Martin.
<i>Silver Street</i> .....10½	Rev. R. Martin,	6½	Rev. J. C. Woodcock.
<i>Grove</i> .....10½	Rev. J. Stephenson,	6½	Rev. J. Stephenson.
<i>Locksfields</i> .....10½	Rev. R. H. Mole,	6	Rev. R. H. Mole.

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<i>China Terrace</i> .....10½	Rev. W. J. Tweddle,	6½	Rev. T. B. Goodwin.
<i>Studley Road</i> .....10½	Rev. J. Vine,	6½	Rev. E. E. Jenkins, M.A.
<i>Waterloo Road</i> .....10½	Rev. J. Clulow,	6½	Rev. D. C. Ingram.
<i>Vauxhall</i> .....10½	Rev. D. C. Ingram,	6½	Rev. J. Clulow.
<i>Clifton Street</i> .....11	A Student.	6½	A Student.

BRIXTON CIRCUIT.

<i>Brixton</i> .....10½	Rev. T. B. Goodwin,	6½	Rev. J. S. Banks.
<i>Walworth</i> .....10½	Rev. L. Tyerman,	6½	Rev. N. Curnock.
<i>Sydenham</i> .....11	Rev. J. S. Banks,	6½	Rev. F. Greeves.
<i>Lower Norwood</i> ...11	Rev. J. Calvert,	6½	Rev. J. Calvert.
<i>Gipsy Hill</i> .....11	Rev. H. Bleby,	6½	Rev. H. Bleby.
<i>Penge</i> .....11	Rev. S. Lees,	6½	Rev. S. Lees.

DEPTFORD CIRCUIT.

<i>Deptford</i> .....11	Rev. J. H. Norton,	6½	Rev. G. W. Olver, B.A.
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BLACKHEATH CIRCUIT.

<i>Bennett's Park</i> ...11	Rev. F. Greeves,	6½	Rev. N. Bishop, M.A.
<i>Greenwich</i> .....10½	Rev. N. Bishop, M.A.	6½	Rev. J. H. Norton.

WOOLWICH CIRCUIT.

<i>William Street</i> .....11	Rev. R. Balshaw,	6½	Rev. J. Baker.
<i>Plumstead Common</i> 11	Rev. J. Baker,	6½	Rev. R. Balshaw.
<i>Chislehurst</i> .....11	A Student,	6½	A Student.
<i>Charlton</i> .....11	Rev. J. B. Gregory,	6½	Rev. J. R. Gregory.

### THE ANNUAL MEETING

of the Society will be held in Exeter Hall, Strand, on Monday, May 4th. The Chair will be taken at Eleven o'clock precisely, by

ISAAC HOLDEN, Esq., M.P.

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A COLLECTION, in aid of the Society's funds, will be made after each sermon, and in the course of the Public Meeting.

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☞ In order to avoid interference with other arrangements respecting Exeter Hall, which the Committee cannot control, the Hall doors will be opened at *Half-past NINE o'clock*, instead of Ten o'clock.

The Admission to the Annual Meeting will be by Ticket. Applications for Tickets to be made to the Ticket Committee, at the Wesleyan Centenary Hall and Mission-House, Bishopsgate-Street Within, on Tuesday, April 28th, and following days, from Eleven to Four o'clock. The Tickets will be distributed according to the usual regulations.

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On Saturday, May 2nd, it is proposed to hold a Breakfast-Meeting at the LONDON TAVERN, at Nine o'clock in the morning, in behalf of the Society's Mission to CHINA. The chair to be taken by

WILLIAM M'ARTHUR, Esq., SHERIFF OF LONDON AND MIDDLESEX.

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It is also designed to hold a Special Meeting for Prayer, to implore the Divine blessing on the operations of the Society, and especially on the Anniversary Services, on the evening of Saturday, May 2nd. This Service will be held in the Morning Chapel, City Road, and will commence at Seven o'clock.

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The Committee would repeat their Annual Appeal to the friends, both in town and country, to join with them in endeavouring to make the approaching Anniversary thoroughly successful; successful as a means alike of refreshing the Church

at home and extending the Church abroad. The claims on the Society were never more urgent, and its prospects were never more encouraging than at present. India and China must have more labourers before the harvest, which is truly great and full of promise, can be reaped. Italy is everywhere opening to welcome the heralds of a pure faith. In Western and Southern Africa the fruit of years of anxious and hallowed toil is daily appearing in sound conversions and in the growth of native agency. In the West Indies the islands are but slowly recovering from the political disquietude, commercial depression, and physical disasters with which some of them had been visited; and the brethren with heart and hope are striving to consolidate and enlarge their work.

During the year Deputations from the Committee have visited most of the Auxiliaries; and the reports of the Deputations afford gratifying evidence, that, throughout the whole Connexion, the Foreign Missions of Methodism will be sustained with increased zeal, energy, and liberality. An impulse has been given to the entire Missionary organization, which cannot fail to augment the income of the Society.

But while there is much in the retrospect of the year which calls for thankfulness, and should give a jubilant tone to the Anniversary, there are also, in the same short period, some chastening and admonitory memories. The Society has had to mourn the decease of some of its wisest advisers and noblest benefactors. In these events are loud and solemn appeals for more prompt and vigorous exertion.

Again we affectionately request to be favoured at the Anniversary with the presence and support of our numerous friends, in the metropolis, and from the country; and humbly commend our great cause to the care and blessing of God.

ELIJAH HOOLE, GEORGE OSBORN, WILLIAM B. BOYCE, WILLIAM ARTHUR, GEORGE T. PERKS,	}	GENERAL SECRETARIES.
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THE ANNUAL MEETING of the AUXILIARY SOCIETY for the LONDON DISTRICT will be held in Great Queen Street Chapel, on Monday Evening, May 18th.

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\*.\* Our Friends who may intend to visit London from the country, in order to participate in the approaching Missionary Services, are respectfully informed, that an ADDRESS-BOOK will be opened early in April, at the Wesleyan Centenary Hall and Mission-House in Bishopsgate Street, under the care of the Porter, in order to receive and record their *London Address*, whilst they shall remain in Town, and thus to facilitate any desirable communication between them and the Missionary Committee and Secretaries, or other friends.



## CEYLON.

## JAFFNA.

*Extract of a Letter from the Rev. John O. Rhodes, dated Jaffna,  
December 24th, 1867.*

LITTLE of special importance has happened in connexion with our educational department here during the past quarter. There has been some really hard work done by the boys; and I believe our head master said with perfect truth the other day, that all the native teachers have toiled as though the school was their own.

The local examinations, Government examinations, something similar in character to those of the same name connected with the Oxford and Cambridge Universities, came off the week before last.

There were about one hundred candidates from the whole of Ceylon; from Jaffna central we sent up twenty-two. There were eight boys in the province who sat last week at the matriculation examination; of those eight four were ours. The numbers would have been considerably larger, but for the peculiar trials of this year, *e. g.*, the epidemic, the change of principals, the retirement of the head master, &c. Before we broke up for the Christmas holidays, I also put all the boys of my two higher classes through a four hours' written examination in each subject on the programme; the Chairman, Mr. Kilner, very kindly relieving me in the Tamil.

Our standard for the first class was that of the Madras matriculation. In both classes, two-thirds of the boys passed creditably. When we re-open, I intend to go right through all the schools, and examine every boy previous to promotion. The system of constant paper examinations, which we have introduced rather largely, wherever possible, is working better than my best anticipations.

Amidst the worry of these examinations, we have not ceased to keep prominently before us our great object,

that of bringing these poor Hindulads to Christ.

That the "seed of life" is at least taking some root in their minds, may perhaps be judged from the fact that, of the forty boys in the two classes I have named, nobody failed to pass in a purposely testing Scripture examination; and three or four nominal heathens reached as near the *maximum* as possible.

But I am fully satisfied that the "truth as it is in Jesus" has also touched some of their hearts. Two of our first class boys have been baptized lately; so that now there are in it as many Christians as heathens. Of most, if not of all the latter, I have hope; but that hope is very much sobered down by the knowledge that they are now leaving us without having made a determined stand on the Lord's side. I have spoken to each one of them in private as earnestly and pointedly as I could.

One case is a sample of all the rest. A fine young man, twenty years old, came to bid me "good bye" the other night. I asked him why he was not a Christian. He replied, that in heart he was, though he dared not be baptized. I reminded him of what Jesus said about those who did not confess Him before men. And, very much affected, he said,—“Sir, our family is purely Sivite; no member has, according to our people's idea, disgraced it. My uncle, who hates the very name of Christianity, has kept me at school eight years, and I am still dependent on him. If I am baptized, I shall be branded as ungrateful. I shall be left unemployed, homeless, and propertyless; and yet now my widowed mother and my sisters look to me for support. What *can* I do? May I not pray, and read the Bible, as I do morning and evening, and be a Christian without being baptized?” Of

course, I told him he must risk all, leave all, if he would be Christ's disciple; and that if he did not make up his mind soon, he would get involved in business and marriage relationships, and be lost for ever. But still, when we remember how weak is the faith of many, called believers, at home, when faith demands sacrifice, should we not wonder that so many, rather than so few, of these people, just emerging from the felt darkness of a false religion, should be constrained to make so great a venture? I think, small as the cloud may seem, it is the sign of the coming of one of these monsoon floods. Glory be to God, there is at least "the sound of abundance of rain;" and I do believe that soon this "wilderness and solitary place shall be glad, this desert shall rejoice and blossom as the rose."

Now the case to which I have referred is by no means singular. My conversations with the other young men who are leaving have been much to the same effect. But they are now going from our influence; and, once away, the fearful probability is that, though spoiled for heathenism, and of that none can for a moment doubt, they will "neglect the great salvation."

Many go to Colombo and Kandy; and if we had Tamil Missions in those places, they might be laid hold of just when impressions were fresh and obstacles removed. But though there are seventy thousand Tamilians in

Colombo, numbers of whom are Jaffna boys, there is but one Missionary of the Church of England labouring amongst them; and, since those who go from here are not decided enough to seek him out, and he cannot possibly seek them out, they are lost not only to us, but to Christ. I do pray that something more may be done for them before long.

You will see from the enclosed circular that our Jaffna Young Men's Christian Association, about which I wrote in my last, has prospered. Its success has been greater even than our great expectations. It would be difficult to estimate the value of such institutions in England; but here, where there is, to begin with, so little fellow feeling, even amongst Christians, and where it is so desirable to direct attention and love to God's manifold and wonderful works, their value is beyond all price.

The subject of education is calling forth intense interest in Ceylon just now. The Government contemplate great changes in the present system. What they will be we do not yet know. The Colombo papers, which came to hand this morning, report a speech of the Governor in the Legislative Council, in which he singles out specially the excellent schools of Jaffna, and praises them very highly.

Now I must conclude. My health remains very good. I hope, though with much fear, that I am slowly making progress in the language. I am trying my best so to do.

---

#### BATTICALOA.

*Extract of a Letter from the Rev. Edmund Rigg, dated  
Pulianteevo, December 31st, 1867.*

THE time of the year necessarily causes one to revert in his mind to past days and past scenes; and the contrast is most vivid, between our Christmas and yours, our watchnight and yours, our weather and yours. To a Missionary, Christmas is and must be a season the very opposite of gladness, save as his thoughts centre on the incarnation of our blessed Lord, the Redeemer of the world. And here

we do find joy and gratitude arising within us, as Hope, pointing to the future, bids us remember that the song, "Peace on earth, good will towards men," shall yet be sung by all nations of the earth. There is no remarkable feature in our work this quarter: it is still almost all sowing, and very little reaping. Yet I should be wrong if I led you to suppose that there is not a quiet under-current of Christian

truth permeating the hearts of the surrounding population. One or two facts will show you how old prejudices are waning. When at Amirthagelle some few weeks since, we held a moonlight service, and gathered the people under a school bungalow, which is a mere shed, open on all sides. At first the villagers seemed loath to stir from the pials on which they were comfortably reclining; but by dint of going into almost every compound, asking and begging them to come, we did eventually gather round us a pretty numerous company. To these people I requested the Catechist to speak. He did so; and turning from the customary topics of preaching, he surprised them by asking a number of abrupt questions, such as, "What is the use of our talking any longer to you? Have we not over and over again told you all we can? Have we not showed you the falsity of your religion? Have we not pointed you to Christ, the only Saviour? Have we not warned you of eternal destruction, if you remain heathens; and pointed out to you heaven, if you obey the truth? Shall we always be coming, and find no one willing to renounce his heathen gods and vethums, &c.?" After a pause, one rose and said, "All that you have said is true; it is very good; but we cannot give up our religion, nor can we repent yet; that we believe you, you may know by our sending our boys to your school, and paying your fees; we want them to become Christians, but we cannot." Another time, only a few days ago, I was passing through some lanes here; and, attracted by children's voices, I went to see what it was. It was a large heathen school, a new one. Seating myself on a chair, which they politely offered, I heard the children go through a part of their lessons. It was chanting from, alas! songs in honour of their gods. When ended, I said, "Well done, why do not you learn the Christian vethums, too?" "We will do, Eiya, if you will give us books." To this I very gladly agreed, and mean to send them some Scripture portions, when I can get them. Mrs. Atherton, the oldest English

lady here, and Mrs Stott's greatest friend, told me last week, that she perceives a very great improvement in the people with regard both to their morality and their orderly peaceful habits. Such testimony is pleasing, as it shows us that the Missionary labours of the last ten or fifteen years are not altogether fruitless. Of course I do not, nor can any one acquainted with Hinduism, expect it to fall suddenly. It will last many years yet, and probably in some places revive, (that is, appear to do so,) for the Brahmins are perceiving the error of inculcating gross and abominable rites, and are now wishful to present it in a new and purer form. At any rate, this is the phase it is taking as it comes into contact with the agency of Christian Missions.

I recollect perfectly that, when I first came to Ceylon, and indeed for many months after, I was painfully struck with this fact. Heathenism dying! And here are new temples, fresh publications, and generous gifts to support it! It did seem to me as if both the Christians in England, and the Missionaries too, were sadly mistaken. I understand it better now. Heathenism may clothe the skeleton, but she may never breathe life into the lifeless form.

We had a capital congregation last Christmas day morning,—a chapel full.

During the service, I baptized two adults,—boys from our English school. In the case of one of them, considerable opposition was experienced on the part of the mother. She would on no account allow it, and strictly forbade her son to mention a word about it in her hearing. This woman I visited personally, argued, urged, and spoke to her; but it was apparently of no use. However we had one weapon left untried, and that was prayer. Calling upon Mr. Phillips, I asked him to pray; and there, with many round us, we both knelt down, and asked God to hear us, and open her heart. Two or three days after the lad told me that his mother had just given her consent. We have an increase in the number of our members of, I

think, some twenty. Our schools are doing well, particularly Mrs. Phillips' girls' school at Catamoney. Of all our educational agencies, girls' schools are most important. So long as our Christian young men cannot find Christian wives, so long we shall be a limping halting Church. Details, &c., of our Circuit, you will receive in the Report of the District.

I am now about to start on my journey northward: it is a long and weary route, and not, at this season, without danger. I shall take about fourteen days,—resting for some two at Trincomalee.

Yesterday, the heathen temple at Pulianteevo, was, during the festival, partly burnt down.

## INDIA.

### MYSORE.

*Extract of a Letter from the Rev. Abijah Samuel, Native Minister, dated Mysore, October 9th, 1867, with parts of his Journal.*

I HOPE you are not unaware that I have, since the last District Meeting, been labouring in the city of Mysore, my old station, with my esteemed Superintendent of the Circuit, the Rev. James H. Cummings. We thank God for all the past mercies and successes we experienced in this part of our Mission.

You will, perhaps, like to know what we are doing in this field. Our work is various. Though we have English preachings and writings here, my duty, I feel, is to write about the vernacular work. Besides the daily preaching of the Gospel to the heathen, in the city and surrounding villages, we have on Sabbath day two preachings, two class-meetings, and one Sunday school; on Monday, preaching in the Market Street school; Tuesday morning, a Bible class for females, conducted by my wife, and in the evening a service in the Yeeranagery school, conducted by Mr. Cummings and myself; Wednesday, a Society class and a prayer-meeting; Thursday, a Bible class at Holagery; Friday, Mr. Cummings' Bible class for the benefit of our Christian young men. (This class is always preceded by a singing meeting, which is conducted by Mrs. Cummings.) Mr. Cummings in this class gives lectures on the Types of the Old Testament, which are almost new to our Christians; and on Saturday a prayer-meeting. In addition to these we have the native

Church to watch over, boys' and girls' schools to examine, towns and villages at a distance to visit occasionally; and, with all these, Mr. Cummings has to spend an hour three days a week to train a young man for a Catechist.

The accompanying extracts of my Journal, which will give you some particulars of our labours, may, I hope, not be without interest.

We know that we have your care and prayers; but I hope you will allow me to make a request that the members and ministers of the Churches in Britain pray for our native churches and ministers.

I am well, and feel the work of the Lord to be my delight.

#### JOURNAL.

Sunday, September 15th, 1867.—The morning service was a solemn one, and I believe every one of us felt the presence of God. At the close of the first part of the service I baptized the infant daughter of Samuel, and the Rev. J. H. Cummings baptized a youth of about fifteen years of age. He was first brought up in our Yeeranagery school, and then in our English institution; and, being convinced of the truths of Christianity, he manifested a desire to become a Christian. Mr. Cummings proposed to him the usual questions before the congregation, respecting his faith in Christ, duties, &c., which he answered satisfactorily, and then baptized him,

giving him the "*Gnanamitra*," or a friend of wisdom. After the performance of the sacred ceremony, I preached from 1 Cor. i. 18: "For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God." Our little chapel was filled by our Christians, many of whom were obliged to sit at the doors. The number of our congregation is increasing every year; so that we shall, I fear, find it difficult to furnish them with seats, if the building of the proposed chapel is to be delayed for some months. After the service I led one of our Society classes in the English school-room, while Mr. Cummings led his own in the chapel. I was quite pleased to see one of our new candidates for baptism in the class, who opened his heart, and asked our prayers for him. He gave an offering to the Lord of two pices.

In the afternoon, at three, I conducted the Sunday school. We have recently opened this especially for the benefit of our native Christian children of both sexes. There are nine boys and nine girls on the list, with an average attendance of fifteen. They are divided between three teachers: four boys and four girls make two distinct first classes; the former under Samuel, and the latter under my wife, who teaches them the Epitome of the New Testament and the Conference Second Catechism; the rest of the boys and girls are under Dodda Shanta, who catechizes them in the First Catechism. These children seem to make rapid progress in the knowledge of the Scriptures. I hope God will bless this part of our labour, and implant in their hearts an ardent desire to seek early piety. At the close of the school the service bell was rung, it being four o'clock, when our children were marched one after another to our little chapel. Mr. Cummings occupied the pulpit, and preached an appropriate sermon from one of the petitions taught by our blessed Teacher: "Forgive us our trespasses, as we forgive them that trespass against us." I believe the sermon was blessed to

every individual. We are obliged to preach as often as possible on the morals and duties of Christianity, as our members are yet in their infancy. In the evening Mr. Sykes preached to the English congregation from the text, "The word was God." The sermon was indeed a refreshment to my heart.

16th.—Early in the morning went to Stonecutters' Village, on the east, and took my stand near the small school of a few boys, taught by a Brahman, employed by the head man of the village. I had only a few men and women, who listened with great indifference. On my return I visited two of our old widows, who were suffering from incurable sickness. My conversation and prayer encouraged them with a hope of heavenly comfort, which is promised to every believer who calls upon the name of God. At noon one of our new converts called to see me, and manifested a desire to see his wife converted to God. I advised him that he should be kind to her, and read the word of God to, and pray with, her. I wish the rest of the young men would also follow his example. In the evening I went to Main Street school, and heard Samuel preach on the parable of the rich man and Lazarus, to about thirty men. Closing the service, I looked at a pundit, who heard the sermon throughout, and asked if he had felt the truths of Christianity. The pundit replied, "Yes, they were all worthy of consideration, with the exception of one." "What was it?" "He said, in conclusion, that there was no transmigration. Was it right?" "Yes; because 'it is appointed unto man 'once to die, but after this the judgment.'" (After quoting this passage, I advanced several arguments against transmigration.) "But it is understood," he said, "that because man has to undergo several trials in the world, the Shastras say figuratively that he has several births." "Your notion differs from that of the Purana, which teaches: literally the successive births of man. If your notion was true, your Purana.

must be false." "It is not the fault of the Purana, but its authors. Most of our learned men, therefore, do not follow Puranic doctrines."

This brief conversation shows how easy it is to contend with learned men. He at once perceived the truths of Christianity, and gave witness against his own Puranas. In the mean time another tried to defend the doctrine of transmigration by making some objections to the creation and providence of God. But the pundit would say no more, saying, "There is no use of hearing a vain objection."

17th.—I went to one of the streets near the new Agrahara. Naaman the Syrian was my subject; and I preached for a length of time to a large audience. They listened to me with great attention, until I brought into my subject the plan of salvation. As soon as I uttered the name of Jesus, they cried aloud, "There! there! This is the word we don't like to hear." "Why?" I asked. "It is," one of them said, "a strange name, not found in any of our Shastras." Another said, "What harm is there in their preaching about Jesus Christ? We call Him Ishwarer, another Vishnu, Mussulmans Allah, and so on, as there are several distinct names in different languages." "I am sorry to see," replied I, "that you do not consider before you talk. What force is there in your illustration? Is it just to say that there is no difference between a thief and an honest man? Can you attempt to say that the holy God and your sinful gods are the same? Woe to him that thinks so!" "What sins have our gods committed?" they asked. I gave a few instances of their immorality, and the consequent punishments of Hindu gods. This made them ashamed, and led them to ask, "Whom must we then worship?" This question gave me an opportunity of explaining the attributes of God so fully, as to give them some notion of the Triune God. Their ears heard and their mouths consented, but their hearts were not turned to the truth. After I came home I was glad to hear that my wife had a capital Bible class

in one of the houses of our Christians at Yeeranagery; for she had a few heathen women with our Christians. At noon a heathen friend called at my house to see me. He has been hearing the Gospel for a long time; but he would rather follow the traditions of his ancestors. I asked him to take religion home with him, as a special subject of his consideration.

In the afternoon I walked about two or three miles to see some of our Christians who had been irregular in attending; but, finding them absent from their gardens, I went to see a young man who was under religious conviction. He confessed that he was a sinner, and exposed to the wrath of God. The subject of hell he heard some time ago led him to seek for a Saviour. His heart was filled with fear and anxiety. Sighs were heard from his lips, and sorrow appeared on his face, when I explained to him the awful state of a sinner, and the love of God manifested through the atonement of Jesus Christ. The poor young man is persecuted by his parents and relatives, who forbid him to associate with our Christians. May God bless him and make him steadfast to his profession!

From thence I turned to another part of the garden, to see another young man, who was engaged in ploughing and sowing his field with grain. Accompanying him, I returned back to the Yeeranagery school, after seven p.m., and preached from John vii. 37, 38, "In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living waters." About forty men formed our congregation. May God pour out His Spirit upon the Word of God, so that it may "bring forth fruit, some an hundred fold, some sixty fold, some thirty fold!"

18th.—Early in the morning went to Katmanhalli, a village in the east. The people were out in their fields; and I only found two men and a few women, who had but little sense to

hear and consider the Word of God; they were so ignorant that I could hardly make them understand the plan. They think that they are no worse than their fellow countrymen, and that it was strange to consider about futurity. "We would follow the world, either to heaven or hell," was their expression. At half-past four P.M., led one of the Society classes. In the evening conducted a prayer-meeting in Devatti's house. We had several persons to witness and worship. We are glad to see that the members of this family who have recently been baptized, with the exception of an old man, are striving to serve God, and be useful in the village. Karuni (Devatti's mother) especially visits her friends as often as she can, and talks to them about the way of salvation. Some give their attention to her words, and treat them afterwards with indifference. I hope her earnestness will rouse many a woman to follow her example. After concluding the meeting, I went to see a young man who was anxious about his soul's salvation. All our Christians and others followed me; and, after giving a short address, I prayed with them, and parted.

19th.—I took my stand at the New Agrahara (the Brahmin quarter); and for a few minutes I had scarcely a man to hear me. I continued reading a portion of Scripture. I had first gained the attention of a few, and then a large and quiet congregation. At noon I was rejoiced over the receipt of five rupees from one of our members, who sold his gold earring, to give the money towards the building of the proposed new chapel. In the evening conducted a Bible class of ten young men in the Holanagery school. The first chapter of Mark's Gospel was our lesson. The earnestness of these young men is not so encouraging as that of Yeeranagery. I hope God will give us success in this village.

20th.—We took our stand in a new place of Mandipitta, where Mussulmans are chiefly located. I preached on purity of heart, from "Blessed are the pure in heart, for they shall see

God." Mr. Cummings followed, and urged on them the necessity of seeking this purity. We were not satisfied with the attention of the people; for some impertinent young men often prompted a drunkard to disturb us; but we preached the Gospel amid the mob. Some common questions were proposed, which were answered by Mr. Cummings. On returning I visited our Mandipetta girls' school, which has about sixteen girls, under an active teacher.

In the evening, instead of Mr. Cummings' Bible class, we had a special meeting for the young men under religious conviction. Mr. Cummings and I went to the Yeeranagery school at seven. Our Christians and a heathen young man met together. We both addressed them, prayed with them, and called upon three of them to pray in behalf of their fellow young men. I believe our prayers were heard, and our words blessed by the Spirit. But some of these young men are persecuted by their parents and friends. On the other side, the enemy of God has turned some of the other young men, (who knew the truth, but fell back,) and employed them as his servants for discouraging these young men, by evil advices, such as follow:—"There is no necessity of becoming a Christian." "You are not able to walk according to the holy commandments of God." "If you become a Christian, and then sin again, you will double your punishments." "You can serve without receiving baptism." "You will be lost to your parents and relatives, who will become your enemies." "You will have to wait several years for want of a wife among Christians," &c. May God enable them by His Spirit to stand against all temptation and persecution which they may meet on their way!

21st.—Mr. Cummings and I went to complete our visitations to our Yeeranagery Christians. During our two visits we did all that we could, and talked and prayed with them. Some of their heathen parents and relatives listened to our words with eagerness; but some others showed indifference to

the Word of God. On entering one house we found some marks on a wall, where they offered worship some time ago to their household god; but, observing our displeasure at the marks, the old woman rubbed them out with cow-dung. In another house we settled a quarrel between a young man and his wife. Our visits frightened some of them: others thought that we defiled their houses by entering with our shoes on. I hope that our visits may stir them up to inquire the way to heaven, and follow their sons and brothers in the good way.

22nd.—Preaching this morning in the chapel from Isaiah xxxii. 21: "And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." After closing the service I led one of our Society classes. At three p.m., conducted the Sunday school, and in the chapel heard Samuel preach from Jer. iii. 22: "Return, ye backsliding children, and I will heal your backsliding. Behold, we come unto Thee; for Thou art the Lord our God."

### SOUTH AFRICA. EASTERN PROVINCE.

*Extract of a Letter from the Rev. William Holford, dated D'Urban, Fort Peddie, December 7th, 1867.*

HAVING been appointed to this Circuit at the District Meeting held in Graham's Town in January last, I entered upon the charge of it at the close of February. The time which has since elapsed has been fully taken up with work, and this experience of the claims and wants of the Circuit enables me to acquaint you with some facts encouraging and suggestive.

The appointments for the Circuit were a young man from England, one of the native candidates, and myself. No young man was sent out from England, and additional native assistance could not be afforded me; so that this large Circuit has, up to the present time, been supplied according to our ability. This reduction of working power does not altogether appear, in mentioning those who are upon the Conference Minutes. Up to this year, there have been two English brethren, besides two or three of those (natives) who have now been accepted as probationers, working the Circuit. One peculiarity in the case is, that we are obliged to occupy Peddie every Sabbath. The other English chapels are at a distance of eighteen or twenty miles; and, without an English colleague, they cannot be attended to on the Sabbath. There are only three English Local Preachers on the plan, and upon them depends the Sabbath supply of those places. Two services are given

to Peddie on the Sabbath. This arrangement has been substituted for one Sabbath and one week day service. We have in Peddie a gentleman in charge of the un-denominational school, who is also a candidate for holy orders in the Church of England, and holds service twice on the Lord's day. By the arrangement mentioned, I keep my own congregation in Peddie together, and have the week for native work. Once during the month, at the time of full moon, I visit the coast chapels for preaching, the renewal of tickets, and administration of the ordinances. This, however, is very little, as compared with the assistance given during the time Mr. Sawtell was in this Circuit, as colleague with Mr. Davis, or with their wants.

I have given the week to the native work, including the visitation of the classes, of the day schools, the administration of the ordinances, preaching, and the Leaders' Meetings. There are six native stations where the ordinances have been administered. At D'Urban only have we held Leaders' Meetings, but this cannot continue beyond the present year. It is necessary and proper that one, at least, should be held at Newtondale.

Charles Pamla, the native assistant, has been active and persevering in his work. He resides at Newtondale. By the grace of God he has testified of the



word of God, which is able to save "the souls" of men. Many have been impressed, convicted of sin, led to cast away heathen ornaments, and charms of great value in their eyes, and have sought unto our God, the God of salvation. I may mention here, as the result, in part, of his attention to the subject of Kafir beer, that a considerable number of our Leaders and Local Preachers have voluntarily abstained from drinking Kafir beer. We have put the subject before them, on the ground that our rules require an abstinence from "*uselo olunamandhla*," "strong drink," "except in cases of extreme necessity." Now the evil of drinking beer has shown itself for a long time in weakness of faith, in their frequent stumbles and falls, and the not unfrequent exclusion of persons from the Church for flagrant sin. As the native assistants understand the inner life of the natives much better than we can do, the evils arising from this practice could not be overlooked. They see how the excess of beer, revellings, and other abominations, have held souls and bodies in bondage; and attempts have been made to curb these excesses, hitherto, until this movement, with unsatisfactory results. I have written, *excess* of beer; for the practice is to drink whilst there is any in the house, and then to go to other places, to share theirs in the same way.

In appealing to the members, some considerable opposition has been shown to the steps we have taken. This was to be expected from the prevalence of the practice amongst the members. We cite St. Paul's advice to the Romans and Corinthians as the principle which should govern our conduct towards others, (brethren,) whose weakness, or stumbles, or falls, cannot be unnoticed. Upon this principle we have gained many.

During the year, special services have been held at the English chapels. Mr. J. Fish, from King William's Town, spent a week with me in this work. On Tuesday morning we went off together to Wesley chapel, where we had afternoon and evening services, with prayer-meeting. The next day we had like services at Shrewsbury

chapel, and on Thursday we returned to Peddie, where services were held on Thursday and Friday evenings, and on the Sabbath. All these services were seasons of great good; much spiritual power attended the preaching, exhortations, and prayers, especially on the Sabbath evening at Peddie.

It is a cause of thankfulness that, in the providence of God, the native brethren have been brought more fully into the work of the Lord. It is known that for years some of these brethren have been employed in subordinate places of trust. In these their help was great, and the influence exerted upon others was salutary. I trust that "the Spirit of wisdom and might, of knowledge and of the fear of the Lord," may rest upon them. The knowledge they will acquire of Divine things, and the necessary mental discipline in learning and preaching, under the superintendence of the Chairman of the District, who is now the Principal at Heald Town, will produce richer fruits in themselves, and prepare them for large gatherings of souls from amongst their countrymen. I hope this will be manifest more and more in the years to come, when those who have just entered there will come into the full work.

But what are we now to do? You will see that we cannot meet the demand for help, for labour on every hand. Those who have been impressed by the preaching of the word, require much instruction. We begin at the beginning. The Local Preachers require help and teaching. Our Leaders' Meetings must be kept in vigour, to influence the class meetings and members. An English colleague is wanted to supply the English work, and enable me to give Sabbath service to the native stations. Then we have two places in this Circuit where we can usefully employ additional help. If with an English colleague we could have another native assistant, we could work that portion of the Circuit situated between the old and new roads from King William's Town to Graham's Town to much greater advantage.

Even with such help, which is scarcely equivalent to that which the

Circuit had previous to Mr. Hillier's death, we could hardly hope to do much for the other places; the large body of Fingoes who were under Tuku, and known by many as the Tuk' Fingoes, belonging to the Chief Matomela. These people live near to the coast farmers; and as yet little, very little, has been done for them, as far as I know.

Two candidates have passed the Quarterly Meeting, for examination at the coming District Meeting. I have endeavoured to give a little time to these; but one of them, John Sikwebu, lives about sixteen miles from D'Urban, and has his farm to attend to, so that I do not see him very often. He has, however, been very useful there. God has graciously blessed his efforts, and a considerable society of forty members, and others on trial, have been

got together. All of these are not new members; but it is owing to him that they have had preaching amongst them, and that godly influence has been spreading there. The other, Charles Lorana, is a younger brother of the brethren James and John Levani. With the instruction and help furnished by the Institution, should he be accepted, he will "prove a workman not needing to be ashamed."

Upon the whole much good, preparatory to further efforts, has been done during the year. We are looking for the power of the Holy Spirit to stir our own hearts to their depths, to consecrate all our powers to this Divine work, and to rejoice before our God in all the wonderful things He does by our feeble instrumentality. To Him be glory both now and ever.

## WEST INDIES.

### DEMERARA.

*Extract of a Letter from the Rev. Thomas Broadbent, dated George-Town, January 6th, 1868.*

You will be glad to hear that the closing services of the old year, and the opening ones of the new, have been attended with more than usual interest and blessing.

Trinity chapel was quite filled on Christmas Day morning, at half-past four o'clock.

The watch-night services, both in town and country, were very encouraging. At Trinity, the streets surrounding the chapel were filled with people by eight o'clock, who were anxiously waiting for the doors to be opened. At nine o'clock, when they were admitted, there was a regular rush, and every available place (including aisles and communion-rails) was soon filled; and it was calculated that an ordinary Sunday congregation had to go home, there being no chance of their getting near the chapel doors. Although we had such a crowded chapel, consisting of all classes, there was marked attention, and a good holy influence pervaded the service throughout.

Yesterday was a blessed day in nearly every place in the Circuit, and the

covenant services were seasons never to be forgotten. At Trinity and Kingston the gracious influences of the Spirit were felt and realized. At Mocha and Rome, where I laboured, I had much encouragement. The covenant services were times of solemn power and deep feeling, and the congregations at both places were large, at Rome especially; so much so, that the friends had to bring in benches, chairs, &c. At five o'clock we held three open-air services in three different parts of the village; and at each place we had great numbers of people, many of whom never go to any house of prayer. There were several penitents at the evening service in two or three places in the Circuit; and at Kingston alone eighteen persons surrounded the communion-rail, seeking mercy. The Lord has been very good to us during the past year in giving us good health, and making us strong to labour for Him; and with such favourable opening services in the new year, we take them as an earnest and pledge of what God is going to do for us in the future.

## BARBADOES.

*Extract of a Letter from the Rev. Henry Hurd, dated Barbadoes,  
January 9th, 1868.*

I HAVE been so busy for the last three weeks, that I have scarcely had time to read my letters, much less to reply to them. The arrival of the Rev. W. Taylor on Friday, the 20th ultimo, took me by surprise. He landed at midnight, and went to an hotel. A boatman came just as it was light to inform me of his arrival, and I soon found him out, and brought him to the Mission House, where he still remains. How many times, since reading, at our Missionary prayer-meetings, the letters of the brethren in South Africa, have I wished that Mr. Taylor would visit the West Indies! And now at a time when we least expected him, but perhaps when we most needed him, God has sent him to us. We thank God, and take courage. Mr. Taylor commenced his labours at James Street, on Sunday the 22nd ultimo. I was at Speight's Town that day, but learnt, on my return home, that the congregations were good, especially in the evening; indeed, on getting home, I found the prayer-meeting still going on, and the chapel nearly full. Many were awakened, and expressed their desire to flee from the wrath to come, and save their souls. We could not do much during the week, in consequence of the Christmas holidays; but on Thursday and Friday evenings he met the Leaders at James Street and Bethel, and we had an earnest of good things to come. On Sunday, the 29th ultimo, he preached three times at James

Street, to very large and attentive congregations; and again the power of God was manifested in the awakening and conversion of sinners. The services have been held every day since then; at noon and at seven o'clock in the evening. The noon-day prayer-meeting is very largely attended; while at night the chapel will not hold the people, and hundreds remain outside. A blessed influence is resting upon us; many believers have been quickened and sanctified; and many sinners have been awakened and converted. Among the latter are several remarkable cases, to which I cannot more particularly refer just now. Mr. Buzza has been taking notes from day to day; but, like myself, he is so much engaged by persons calling, who have been awakened at the services, that he is not able to put them in any thing like form by the present mail. I think I may safely say that more than one hundred have been converted from the error of their ways, and the work is only just begun. Next week services will be held at Bethel, then a fortnight will be given to the Ebenezer Circuit, then two or three days will be spent at Speight's Town; and then, about the 4th of February, Mr. Taylor will leave us for Demerara.

I have just made up my returns for last year; and you will be glad to hear that I am able to report an increase of fifty-three members at James Street, and of upwards of £30 in Society income. To God be all the praise!

## DEPARTURES.

THE Rev. J. Shipstone embarked at Gravesend, on board the ship "Bolden Lawn," on the 6th of March, for Colombo, Ceylon.

The Rev. W. J. Prior embarked at Liverpool, per steam ship "City of Baltimore," on the 12th of March, for the Bahamas.

THE total amount of Contributions and Remittances since the last announcement (including Christmas and New Year's Offerings, a list of which we shall publish next month) is £15 827 15s. 7d.

# GENERAL MISSION FUND.

*Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.*

LONDON DISTRICT.			Lambeth .....			BIRMINGHAM AND SHEWSEBURY DISTRICT.					
£.	s.	d.	£.	s.	d.	£.	s.	d.			
City Road ...	91	11	8	Lewisham.....	28	16	9	Cherry Street	19	2	1
Jewin Street...	48	17	8	Bow .....	8	10	0	Belmont Row	86	18	10
Albion Street	2	8	9	Globe Road ...	5	10	0	Birmingham,			
Clapton.....	27	12	11	Peckham .....	5	0	0	Wealey .....	160	15	8
Stratford .....	27	2	7	Greenwich.....	4	0	0	Wednesbury,			
Chelsea .....	48	1	8	Dalston.....	15	9	0	Wealey .....	207	2	10
Sydenham.....	10	7	10	Colchester ...	9	12	1	Walsall, Wes-			
King's Cross...	16	18	8	Great Queen St.	15	18	4	ley, .....	230	16	5
Globe Road ...	2	17	5	Southwark, Rod-				Wolverhamp-			
Blackheath ...	40	7	7	ney Road ...	6	0	0	ton .....	86	0	4
Greenwich.....	15	14	10	Waterloo Road	6	0	0	Bromsgrove ...	15	13	8
Brighton .....	48	17	7	TunbridgeWells	10	0	0	Bilston .....	42	4	9
Woolwich .....	1	2	9	Ditto, 1868 ...	9	0	0	Evesham .....	25	8	8
Bromley .....	14	11	4	Limehouse ...	17	14	2	Madeley .....	58	7	9
St. John's Sq.	22	8	4	Ditto, 1868 ...	5	7	2	Ludlow .....	24	0	8
Hinde Street...	54	8	2		1619	4	8	Kington .....	21	5	9
Camden Town	20	6	6					Dudley .....	107	16	4
Caledonian Rd.	28	8	1	BEDFORD AND				Stourbridge ...	77	8	9
German Branch	5	0	1	NORTHAMPTON DISTRICT.				Worcester .....	40	10	1
Hammermith	84	5	0	Bedford .....	250	19	1	West Brom-			
Battersea .....	19	9	10	Leighton Buz-				wich .....	26	17	6
Deptford .....	8	8	8	zard .....	86	12	0	Wallington ...	185	0	6
Guildford .....	57	5	5	Aylesbury.....	24	19	4		1815	0	2
Hornsey Road	21	4	0	St. Neots .....	86	14	4				
Barking .....	1	7	8	Biggleswade ...	54	18	5				
Cambridge ...	25	10	9	Northampton	86	17	11				
Uxbridge .....	44	18	7	Rugby .....	1	11	0	BRISTOL DISTRICT.			
Chelmsford ...	4	14	8	Newport Pag-				King Street ...	18	12	8
Finchley .....	2	16	0	nell .....	25	0	0	Clifton .....	110	18	10
Tottenham ...	20	0	0	HighamFerrers	24	18	0	Banwell .....	59	12	2
Warwick Gardens	1	11	6	Wellingborough	55	0	0	Weston-super-			
Richmond ...	40	17	1	Kettering .....	10	6	6	Mare .....	28	6	5
Milton Street	22	18	2	Market Har-				Stonehouse, &c.	47	10	8
Brixton Hill...	221	19	4	borough.....	17	12	8	Ditto, 1868 ...	10	0	0
Edmonton ...	7	0	0	Oundle .....	48	11	9	Newport .....	89	13	6
Hertford .....	11	12	0	Towcester .....	21	6	1	Cardiff .....	142	19	8
Peckham .....	21	0	6		625	7	1	Bridgend .....	58	10	7
Mildmay Park	46	4	5					Monmouth ...	9	4	2
Manningtree...	88	1	6	BATH DISTRICT.				Abergavenny...	5	14	8
Hackney .....	28	13	0	Bath.....	1	10	0	Ledbury .....	28	3	10
Kensington ...	27	9	8	Portland .....	24	17	9	Stroud .....	10	8	9
Studley Road	81	16	5	Glastonbury ...	10	2	8	Hereford .....	28	10	4
Richmond.....	20	2	0	Sherborne ...	76	4	10	Cheltenham,			
Lewes, &c. ...	19	16	8					1868.....	11	15	1
Homerton.....	18	7	0		112	14	10	Winterbourne..	15	0	11
Radnor Street	23	0	0								
Highgate .....	7	1	0								
Lower Norwood	5	10	0								
Waterloo Road	18	12	5								
Baywater.....	1	1	0								
Alton .....	88	2	10								
Leyton .....	10	2	4								

CARLISLE DISTRICT.			
	£.	s.	d.
Whitehaven ...	64	5	4
Workington ...	88	0	9
Appleby .....	61	11	0
Peurith .....	83	2	2
Wigton, &c....	28	12	2
Dumfries .....	9	9	6
	230	0	11

CHANNEL ISLES DISTRICT.			
Jersey, French	88	5	7

EXETER DISTRICT.			
Exeter .....	100	0	0
Tiverton .....	13	10	11
Taunton .....	158	1	0
Bridgewater ...	28	1	2
S. Petherton...	87	0	6
Budleigh Salter-			
ton .....	6	0	0
Bridport .....	8	14	0
Barnstaple ...	81	13	10
	428	1	5

CORNWALL DISTRICT.			
Redruth .....	78	18	11
Falmouth .....	50	8	9
Truro .....	68	9	10
Gwennap .....	111	12	1
St. Agnes .....	87	11	0
St. Austell ...	179	8	2
St. Mawes ...	24	15	5
Bodmin .....	87	11	8
St. Columb ...	41	6	6
Penzance .....	149	11	5
St. Just .....	26	11	9
St. Ives .....	98	2	4
Scilly Islands	32	1	2
Helston .....	108	10	0
Hayle .....	65	0	0
Marazion .....	48	0	0
	1147	13	7

DEVONPORT DISTRICT.			
Devonport ...	40	1	10
Plymouth .....	82	6	9
Kilhampton ...	86	10	6
Tavistock .....	49	8	11
Ashburton .....	22	0	0
Kingsbridge ...	89	19	8
	320	2	8

EDINBURGH AND ABER- DEEN DISTRICT.			
	£.	s.	d.
Glasgow, W....	50	2	4
Ditto, South...	19	14	10
Ditto, East ...	42	3	8
Airdrie .....	87	8	0
Ayr .....	8	11	8
Leith .....	14	12	6
Greenock .....	26	12	0
Zetland Isles...	64	14	10
	263	14	5

HALIFAX AND BRADFORD DISTRICT.			
Halifax .....	81	7	4
Huddersfield,			
Queen Street	95	9	6
Bradford, S....	74	8	2
Shipley, 1868..	10	0	0
	261	5	0

HULL DISTRICT.			
Hull, West ...	58	2	8
Ditto, 1868 ...	15	17	5
Hull, East ...	6	13	8
Grimsby .....	28	2	10
Snaith .....	40	8	7
Goole .....	38	13	8
Bridlington ...	15	9	7
Barton, 1868..	170	0	0
	373	7	7

ISLE OF MAN DISTRICT.			
Douglas .....	66	14	5
Castletown ...	24	5	5
Ramsey .....	125	17	10
Peel .....	23	7	10
	240	5	6

YORK DISTRICT.			
Pocklington ...	2	15	0
Scarborough...	7	1	0
Thirsk .....	1	1	0
Northallerton	1	0	0
Ripon .....	1	0	0
Selby .....	19	14	0
	32	11	0

KENT DISTRICT.			
	£.	s.	d.
Canterbury ...	33	1	1
Faversham ...	27	19	2
Rochester ...	81	5	11
Sheerness .....	25	13	10
Margate .....	27	1	7
Dover .....	64	14	1
Folkestone ...	879	12	5
Deal .....	24	17	9
Rye .....	13	5	9
Tenterden ...	58	12	7
Ashford .....	6	6	4
Sandhurst .....	17	1	0
Maidstone .....	8	9	9
Sittingbourne	24	15	9
	792	17	0

LEEDS DISTRICT.			
Brunswick ...	41	4	6
Oxford Place...	84	15	5
St. Peter's ...	80	4	9
Birstal .....	88	8	0
Pontefract ...	118	10	5
Cleckheaton ...	59	7	4
	822	10	5

LINCOLN DISTRICT.			
Sleaford .....	63	10	10
Horncastle ...	3	12	0
Alford .....	1	0	0
Spilby .....	88	9	4
Bourne .....	22	0	0
Market Rasen	10	1	8
	188	13	5

LIVERPOOL DISTRICT.			
Liverpool,			
Brunswick ...	9	17	11
Do., Wesley ...	6	6	0
Ditto, 1868 ...	50	0	0
Mold, &c.....	13	10	0
Whitchurch ...	69	14	5
St. Helen's ...	10	1	9
Southport .....	64	0	6
Ormskirk .....	42	14	6
Preston, Lune			
Street .....	27	11	1
Do., Wesley ...	67	2	6
Garstang .....	20	0	0
Lancaster .....	84	9	1
	415	7	9

MACCLESFIELD DISTRICT.

	£.	s.	d.
Alderley Edge	36	7	5
Whaley Bridge	30	14	11
Congleton.....	19	18	6
Sandbach.....	49	17	7
Nantwich.....	85	9	5
Northwich ...	16	7	8
Burslem .....	106	3	4
Tunstall .....	149	0	3
Newcastle.....	6	17	1
Longton.....	56	19	4
Stafford .....	55	4	3
Leek.....	10	2	2
Uttoxeter.....	21	2	3
	697	4	2

MANCHESTER AND BOLTON DISTRICT.

Irwell Street...	45	0	3
Oxford Road	19	0	5
Oldham St. ...	83	0	4
Grosvenor St.	89	1	6
Gt. Bridgewater Street, 1868	18	0	0
Radnor Street	33	14	5
Stockport, N. 182	11	5	
Ditto, 1868 ...	40	11	4
Oldham .....	1	0	0
Acprington ...	14	13	4
Bolton, Park Street, 1868	95	0	0
Ditto, Bridge Street, 1868	75	0	0
	643	13	2

OXFORD DISTRICT.

Newbury .....	75	7	4
Reading .....	86	16	9
Marlboro'.....	45	15	0
Thame .....	20	16	6
Wantage .....	7	18	0

186 13 7

NEWCASTLE DISTRICT.

South Shields...	1	1	0
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NORWICH AND LYNN DISTRICT.

	£.	s.	d.
Norwich .....	21	13	4
North Walsham	23	14	7
Yarmouth.....	83	4	7
Lowestoft.....	40	18	10
Yoxford, &c.	6	5	6
Diss.....	8	0	10
Attleboro', &c.	23	6	6
Lynn .....	65	0	10
Downham.....	44	12	3
Walsingham...	1	13	11
Wisbeach.....	33	18	9
Mildenhall ..	12	11	0
Ely .....	18	7	3
	388	8	2

NOTTINGHAM AND DERBY DISTRICT.

Nottingham, N.	76	2	3
Ditto, South...	17	7	0
Ilkestone .....	26	4	6
Bingham .....	43	15	0
Peterboro' ...	34	13	10
Lotghboro' ...	36	19	6
Ashbourne ...	31	14	3
Belper .....	12	8	0
Ashby-de-la-Zouch .....	17	1	9
Matlock Bath	15	19	10
	312	5	11

PORTSMOUTH DISTRICT.

Portsmouth ...	31	15	5
Gosport .....	1	6	3
Salisbury .....	30	14	3
Poole .....	89	3	9
Southampton	69	9	0
Winchester ...	30	13	0
Fareham ... ..	4	13	9
	251	19	10

SHEFFIELD DISTRICT.

Sheffield, West	100	0	0
Ditto, 1868 ...	13	8	10
Ditto, East ...	153	0	3
Chesterfield ...	34	9	5
Wath .....	28	14	9
Ditto, 1868 ...	10	0	0

389 13 3

SWANSEA DISTRICT.

	£.	s.	d.
Swansea .....	46	19	7
Neath .....	25	0	0
Merthyr Tydvil	10	13	9
Tredegar .....	16	10	0
Brynmaur.....	3	5	0
Brecon .....	38	0	1
Carmarthen ...	29	6	8
Pembroke .....	41	9	11
	211	5	0

NORTH WALES DISTRICT.

Denbigh .....	42	14	7
Ruthin .....	31	18	9
Liverpool, Welsh .....	183	17	6
Bagillt .....	39	17	0
Rhyl.....	53	10	0
Corwen.....	23	12	6
Coedpoeth.....	33	17	0
Blaenan			
Ffestiniog...	18	19	3
Llanfyllin.....	93	4	1
	521	10	8

SOUTH WALES DISTRICT.

Tredegar .....	5	5	0
Aberdare .....	17	0	0
Cardiff .....	7	0	0
Machynlleth...	10	9	0
Llanidloes.....	21	4	4
	60	18	4

WHITBY AND DARLINGTON DISTRICT.

Whitby.....	5	0	0
Ditto, 1868 ...	60	10	8
Guisborough...	17	5	11
Middlesboro'	83	19	10
Hartlepool ...	76	0	0
Bp Auckland	110	10	3
Reeth .....	21	1	3
Bedale .....	20	0	0
Hawes, &c. ...	20	16	4

15 4 3

*Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.*

	£.	s.	d.
A Family at <i>Lyminge, Folkestone Circuit</i> .....	200	0	0
E. T. E., at Messrs. Smith, Payne, and Smiths .....	200	0	0
Rev. J. W. Irving, <i>Broughton Rectory, Newport Pagnell, for Port Antonio, Jamaica, by the Rev. C. Prest</i> .....	52	10	0
Captain Thomas Prenton, <i>Woolton, near Liverpool</i> .....	50	0	0
Mrs. Farmer (annual) for 1868 .....	50	0	0
Mrs. Bateley, <i>Yarmouth, for the West Indies</i> .....	50	0	0
Legacy of John Wood, Esq., of <i>Scarborough, Messrs. J. Killingrey and T. Parsonson, jun., executors, £50, less duty</i> .....	45	0	0
Legacy of Joseph Sutcliffe, Esq., <i>Halifax, Messrs. J. Ramskill and J. Clay, executors</i> .....	40	6	0
J. H. Swanton, Esq., fourth annual instalment, for Italy .....	20	0	0
A Friend to Missions, <i>Hawes and Sedbergh Circuit, by Rev. W. D. Johnson</i> .....	20	0	0
Charles Hooper, Esq., <i>Eastington, for 1868</i> .....	10	0	0
Mr. and Mrs. E. Holden, <i>Shipley, for 1868</i> .....	10	0	0
A Friend, <i>Tunbridge Wells</i> .....	10	0	0
Mr. W. Green, <i>Lyth, Whitby</i> .....	5	0	0
Rev. Charles and Mrs. Tucker, for the students of the Theological Institutions in Fiji and Tonga .....	5	0	0
A Friend, <i>Whitby, by the Rev. R. Roberts</i> .....	5	0	0
The late Mrs. Watkins, by Mr. A. Kennedy .....	3	0	0
F. W. Cobbe, Esq., <i>Margate, for Italy</i> .....	2	2	0
Mr. and Mrs. Chester, <i>Codnor, Ripley, for Italy, a Thankoffering for the providential rescue of an only child from drowning</i> .....	2	0	0
Dr. Henderson, <i>Ramsgate, for Italy</i> .....	1	1	0
Mr. Warren .....	1	1	0
A Friend, <i>Longsight</i> .....	1	0	0

#### JUVENILE MISSIONARY ASSOCIATIONS.

	£.	s.	d.		£.	s.	d.
Sheffield East .....	61	4	8	Chelsea .....	19	2	0
Radnor Street, City Road .....	23	0	0	Bristol, King Street .....	18	12	8
Lambeth .....	28	0	0	Bow .....	3	10	0
Tavistock .....	21	8	7	Clapton .....	2	9	8
Selby .....	19	14	0	Bath, Walcot Sunday School .....	1	10	0

#### BRIXTON HILL.

Bennett, Mr. J. F. ....	10	10	0	M'Arthur, Mr. Sheriff, and Mrs. 52	10	0	
Boyce, Rev. W. B. and Mrs. ....	5	5	0	M'Arthur, Mr. and Mrs. Alex. ....			
Corderoy, Mrs. Edward .....	5	5	0	and Family .....	28	7	0
Corderoy, Mr. G. A. ....	1	1	0	Pipe, Mrs. and Miss .....	5	5	0
Griffith, Mr. and Mrs. ....	4	4	0	Price, Mr. and Mrs. C. ....	1	6	0
Hadley, Mr. J. ....	2	2	0	Vickers, Mrs. ....	1	1	0
Hadley, Mr. L. ....	5	5	0	Vickers, Mr. Jacob .....	4	4	0
Hadley, Mrs. L. ....	2	2	0	Yorke, Mr., £2 2s., do. for			
Ivall, Mr. and Mrs. ....	5	5	0	Italy, £3 3s. ....	5	5	0
Jepps, Mr. and Mrs. Charles ....	5	5	0	Yorke, Mr. Alex. ....	5	5	0
Key, Rev. T. and Mrs. ....	5	5	0	Juvenile Missionary Association	17	1	0

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APRIL 25, 1868.

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The  
**Wesleyan Missionary Notices,**

RELATING PRINCIPALLY TO  
**THE FOREIGN MISSIONS**

UNDER THE DIRECTION OF  
**THE METHODIST CONFERENCE.**

MISSIONS COMMENCED, 1789.]

[SOCIETY FORMED, 1812.

**For MAY, 1868.**

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**THIRD SERIES. VOL. XV.**  
**FIFTY-FIRST YEAR FROM THE COMMENCEMENT.**

**LONDON:**  
**THE WESLEYAN MISSION-HOUSE,**  
**BISHOPSGATE-STREET WITHIN, E.C.;**

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE  
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**PRICE, ONE PENNY.**



## CHRISTMAS AND NEW YEAR'S OFFERINGS FOR 1867-8.

## LONDON DISTRICT.

	s.	d.
City-Road	25	10 3
St. John's-Square	29	1 0
Jewin Street	3	15 8
New-North-Road	14	14 8
Islington	23	10 10
Hornsey-Road	8	15 1
Dalston	17	10 0
Highbury	48	9 11
Mildmay-Park	18	6 7
Edmonton	3	5 0
Homerton	2	0 1
Leyton	1	5 0
Southwark	26	18 3
John-Serve	13	18 3
Rodney-Road	4	4 8
Grove	8	17 4
Peckham	24	18 9
Silver-Street	5	16 8
Waterloo-Road	2	12 1
Studley-Road	26	9 4
Vauxhall	4	5 6
Brixton-Hill	7	1 0
Penge	3	0 0
Upper Norwood	3	3 0
Richmond	7	7 2
Spitalfields	6	1 8
St. George's	11	12 11
Poplar	5	13 8
Lincolns	10	5 5
Stratford	6	3 10
Barking-Road	1	6 8
Great Queen-Street	11	7 0
King's-Cross	1	7 8
Kenish-Town	25	0 0
Camden-Town	5	14 0
Stanhope-Street	16	4 0
St. John's Wood	23	2 1
Milton-Street	2	0 6
Kenington	1	9 7
Chelsea	13	17 9
Westminster	13	16 10
Fimliss	5	13 8
Battersea	18	4 9
Deptford	8	14 1
Greenwich	1	8 3
Blackheath	13	13 11
Bromley	13	16 6
Lewisham	9	9 10
Woolwich	7	2 7
Hammermith	19	3 2
Wandsworth	4	0 0
Croydon	8	17 7
Kingston, &c.	8	11 10
Barking, &c.	5	13 11
Hertford, &c.	3	13 3
Cambridge	3	13 3
Windsor	20	14 9
Chelmsford	8	15 2
Colchester	9	16 10
Manningtree	17	11 8
Ipswich	15	11 0
Hasling	13	8 8
Sewerham	10	16 5
Tunbridge-Wells	16	6 2
Lewes, &c.	6	3 9
Brighton	10	16 9
St. Alban's	10	3 6
Guildford	8	3 7
Alton	5	13 6
Redhill	1	4 0

## BEDFORD AND NORTHAMPTON DISTRICT.

Bedford	37	11 3
Leighton-Bussard	19	13 6
Luton	24	0 4
Hitchin	14	7 1
Dunstable	15	12 11
Aylesbury	18	4 10
St. Neot's	31	11 11
Biggleswade	4	15 3
St. Ives, &c.	12	9 1
Northampton	13	19 5
Torchester	7	12 2
Deventry	7	0 3
Rugby	11	13 0
Newport-Pagnell	10	16 9
Higham-Ferrard	6	14 3
Wellingborough	10	8 11
Kettering	4	8 8
Market-Harborough	3	19 6
Chatteris	13	1 7
Oundle	7	0 7

## KENT DISTRICT.

Canterbury	19	3 0
Faversham	16	8

Rochester	16	9 1
Gravesend	11	0 8
Sheerness	1	17 7
Margate	23	5 2
Dover	17	0 0
Folkstone	15	19 1
Deal	9	0 0
Rye	13	4 0
Tenterden	11	5 8
Ashford	7	14 6
Sandhurst	13	8 3
Ticehurst	7	1 0
Maldstone	7	19 2
Sittingbourne	13	7 4

## NORWICH AND LYNN DISTRICT.

Bungay	13	15 1
North Walsham	7	12 5
Yarmouth	2	10 0
Lowestoft	15	2 10
Yoxford &c.	8	6 3
Diss	14	17 4
Attleborough, &c.	11	19 10
Bury St. Edmund's	7	5 9
Holt	3	0 0
Lynn	7	8 8
Downham	8	13 9
Walsingham	5	13 0
Walsby	5	19 3
Thetford	8	0 10
Mildenhall	11	7 0
Ely	13	3 5

## OXFORD DISTRICT.

Oxford	6	9 7
High-Wycombe	5	13 6
Witney	25	14 1
Banbury	9	10 0
Kington	11	16 3
Newbury	9	3 2
Reading	13	4 10
Rugby	5	14 1
Marlborough	10	17 5
Watlington	8	10 0
Thame	3	2 1
Brackley	8	7 1
Buckingham	5	5 8
Chipping-Norton	6	18 4
Swindon	16	0 11
Wantage	5	10 11
Abingdon	5	10 2

## PORTSMOUTH DISTRICT.

Portsmouth	11	0 7
Fareham	2	3 6
Salisbury	21	14 0
Faole	26	13 4
Wimborne	17	17 0
Christchurch	6	3 4
Newport, Isle of Wight	4	19 5
Ryde, Ditto	28	1 6
Southampton, &c.	14	0 3
Winchester	13	14 11
Andover	5	9 6
Chichester	9	13 9

## CHANNEL ISLANDS DISTRICT.

Guernsey, French	16	0 10
Alderney, English	3	5 9
Alderney, French	2	7 6
Jersey, French	39	1 6

## DEVONPORT DISTRICT.

Devonport	19	9 0
Plymouth	26	1 10
Lanncoston	21	3 2
Holworthy	13	0 6
Kilhampton	6	7 2
Liskeard	30	16 11
Ollington	6	16 7
Tavistock	10	7 0
Cannelford	11	17 3
Kingsbridge	4	17 7
Strizham, &c.	16	2 5
Ashburton	14	13 10

## CORNWALL DISTRICT.

Redruth	9	13 4
Camborne	18	9 6
Falmouth	14	5 6
Truro	13	11 4
Gwennap	5	10 9
St. Arnes	5	1 9
St. Austell	18	1 2
St. Marys	6	7 1
Bodmin	13	15 9
St. Columb	4	10 2

Pennance	4	2 4
St. Just	9	2 1
St. Ives	9	2 1
Scilly Isles	3	8 3
Holswone	25	1 6
Hayle	12	3 6
Marazion	4	13 9

## EXETER DISTRICT.

Exeter	25	10 0
Tiverton	9	8 7
Taunton, &c.	22	9 1
South Petherton	14	18 9
Axminster	1	1 4
Bridport	6	10 1
Barnstaple	17	1 8
South Moulton	7	18 9
Rideford	15	11 9
Dunster	13	10 1
Oakhampton	7	1 1
Teignmouth	26	13 3

## BRISTOL DISTRICT.

Bristol, Langton Street	33	19 3
Bristol, Clifton	4	17 6
Kingswood	4	13 10
Banwell	17	0 2
Weston-super-Mare	23	0 0
Dursley	13	5 11
Stonehouse, &c.	10	11 1
Winterbourne	4	8 9
Gloucester	14	16 1
Tewkesbury	14	10 4
Great Malvern	1	14 6
Cheltenham	35	13 8
Newport (Monmouth)	37	6 3
Gloucester	16	10 10
Cardiff	23	13 3
Pontypridd	8	1 7
Bridgend	14	7 9
Monmouth, &c.	6	2 5
Ross and Coleford	3	1 1
Chepstow	6	9 10
Abergavenny	9	12 5
Pontypool	23	6 11
Leeds	8	1 8
Hereford	3	16 3

## BATH DISTRICT.

Bradford-on-Avon	10	3 8
Midsomer-Norton	15	3 10
Frome	11	5 9
Warminster	2	5 11
Melkham	3	17 8
Devizes	3	18 8
Shepton-Mallet	13	16 5
Castle-Carey, &c.	15	18 9
Sherborne	13	8 0
Yovil	13	13 3
Weymouth	10	11 11
Ferriand	43	15 7
Dorchester	25	4 11
Shaftesbury	30	4 3
Blandford	7	15 9
Gloucestershire, &c.	14	17 8

## SWANSEA DISTRICT.

Swansea	20	13 3
Gower	5	17 0
Neath	19	1 1
Merthyr-Tydvil	24	19 11
Tredgar	13	10 2
Brynmawr	19	2 0
Brecon	11	18 11
Carmarthen	16	18 4
Haverford West	10	8 5
Pembroke	24	3 3
Aberystwith	4	2 10

## SOUTH WALES DISTRICT.

Merthyr Tydvil	3	13 10
Rbbw Vale, &c.	10	14 7
Tredgar	6	8 0
Cardiff	7	19 9
Cowbridge	4	16 3
St. David's	1	0 0
Aberdare	8	10 3
Brecon	4	13 10
Llandilo	3	3 9
Carmarthen	6	7 7
Lampeter	3	8 0
Swansea	2	35 0
Aberystwith	6	9 7
Machynlleth	7	16 0
Llandilo	5	11 9

## NORTH WALES DISTRICT.

Rhyl	4	4 3
Llangollen	1	7 3

APRIL 25, 1868.

NO. 173. THIRD SERIES.

## WESLEYAN MISSIONARY NOTICES.

MAY, 1868.

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THE intelligence contained in the following "Notices" is full of encouragement. The youngest Mission of the Society is steadily advancing, and some of the older Missions are yielding an abundant harvest.

In Italy the prospects of Methodist Missions were never more cheering. The purely moral and spiritual vocation of the Missionaries is becoming better understood, and they are quietly hailed as the harbingers of civil and religious liberty. Mr. Piggott appeals for pecuniary aid to repair and beautify an old Catholic church in Padua, which will henceforth be used as a Methodist chapel, to sustain in increasing efficiency Ferretti's schools in Florence, and to extend female education. Such a work at such a crisis must not be allowed to languish for the sake of a little money.

Little Namaqualand will ever be associated with the venerable name of Barnabas Shaw. In 1818 he made Lily Fountain, upon the Khamies Mountain, his headquarters; and now Mr. Godman tells us the Mission is self-supporting. His brief but welcome letter contains touching memories of eminent men, and of sanctified service. Mr. Blencowe combines with the spirit of a thorough Missionary a keen appreciation of the beauties and resources of material nature; and his thoughtful and suggestive letter is worthy of perusal no less for its scientific than for its Missionary information.

In the West Indies, after much disquietude and depression, days of grace and gladness are dawning. Barbadoes has been visited with a glorious baptism of the Spirit, and many wandering sheep have been gathered into Christ's fold. Among the Coolies in Demerara, Mr. Bronkhurst has had some instances of sound conversion. He asks a supply of Bibles and Testaments in Tamil, Telugu, Hindustani, and Nagri. It is not improbable that some of those Hindu immigrants may hereafter become evangelists in their fatherland.

Although Fiji has recently been the scene of a startling tragedy, it must never be forgotten that the Gospel has won there some of its most remarkable triumphs. We insert, with much pleasure, a letter from the Rev. J. B. Smythe, Chaplain to H.M.S. "Brisk." It is the frank and spontaneous testimony of a candid and competent witness to the extent and value of our Missions in the South Pacific; and will be read with satisfaction and thankfulness.

Again would we respectfully and affectionately invite our friends to favour us with their presence and help at the approaching Anniversary.

## ITALY.

## PADUA.

*Extract of a Letter from the Rev. Henry J. Piggott, B.A., dated Padua, March 12th, 1868.*

THOUGH nothing of special importance has transpired in this part of the Mission field since I last wrote, still I may perhaps be able to glean here and there a few facts which may interest the readers of the "Notices."

In Padua we have just concluded a contract for the rental of a disused Roman Catholic church, situated in the principal thoroughfare of the city. This is a great catch for us, as our present preaching place is over a *café*, and immediately adjoining a billiard room,—circumstances which have hitherto stood much in our way. The building we have now secured is exceedingly well adapted in size and form for Protestant worship; but, having been for some time a grocer's warehouse, will need a little outlay to make it clean and decent. With £100 we could not only brighten it up internally, but also remodel the façade; and I certainly cherish the hope that even if the Committee cannot add such a sum to the grant from the General Fund, it will not frown upon an appeal to private friends for a purpose so interesting as that of preparing for the worship of God, in spirit and in truth, a place in which for more than eight centuries (the tradition of the church refers its erection to Charlemagne) Popish mummeries have been exhibited and Popish errors taught. I may add that the rent is moderate, and the edifice secured to us for a good term of years.

Last Tuesday night we had the perfectly lawful and Christian pleasure of putting our enemies the priests to confusion. During the first six months of the past year we had conducted a sort of ragged school in one of the most wretched and vicious quarters of the city; but, owing chiefly to the crafty and unsleeping hostility of the parish priest, seconded by certain local circumstances, we were compelled in the autumn to close it for defect of scho-

lars. The rent of the rooms, however, remained on our hands. Not wishing to throw away the money, we determined to try whether we could not succeed better with a preaching service than we had done with our educational effort; so, last Tuesday evening, after due announcement, we opened the rooms for a weekly evangelization. It was a wet, dark night, and many, auguring from the evil report of the neighbourhood, prophesied for us insults and curses, if, indeed, we escaped with a whole skin; nevertheless, our ordinary congregation sent up a strong contingent, eager and glad to hold forth the word of life in the midst of that "dark place." Of the natives of the district some thirty-five were present, and throughout the service conducted themselves with unimpeachable sobriety, listening, not without frequent signs of assent, while I explained to them what was the true Gospel of Christ, and how the Romish Church had falsified it. At the close of the service, when I offered to give away to any that desired them some copies of the Gospels separately printed, which I had brought with me, there was a general rush to obtain them; and the announcement that the service would be continued weekly was received with evident satisfaction. The crisis of proof will be, however, the next service, as during the week, no doubt, both publicly from the altar, and privately by domiciliary visits, every means will be used by the priests to stir up the population against us. The issue you shall know in another letter; meanwhile, pray for us.

Before I leave Padua let me mention, as a little indication of the liberality of the scholastic authorities here, the following incident. A normal school for aspirant teachers has just been opened in this city, to which we are sending up two young

men and one young woman. These, of course, have declared themselves evangelicals, and have objected in the entrance examination to the customary questioning on the Romish Catechism. Their demur has been admitted, and it has been determined by the Examining Commission that in their case I, as the evangelical minister, am to be called in to conduct the examination in religion,—a distinct recognition of my position as co-ordinate with that of any Catholic priest.

Since I last wrote I have had a three weeks' tour among the churches. On the whole their condition is healthful, their movement, though slow, progressive. No great addition to numbers has taken place; but almost everywhere there is noticeable a deepening of piety, an enlargement of knowledge, and a tightening of "the bond of peace." Let me mention, by way of example, the case of the church at Cremona. From its bosom two members have lately gone up to Milan to study in a training college for evangelists and teachers established in that city by an American Committee. For more than a month Signor Bosio, the minister of the church, was too ill to leave his room. During the whole of that time, without any foreign help, every service of the church, both public and private, was conducted as usual; not a single member relaxed his attendance; and so deep a sympathy was poured out upon the invalid pastor that he could not speak to me of it without tears. A young man of twenty-five years of age, who has learned to read since he joined the church, scours the whole country round as a colporteur, seeking no stipend, but subsisting on a discount allowed him on his sales. His principal scenes of labour are amongst the poor peasantry in the outlying hamlets and farmsteads. He visits them in the cattle stalls, where, according to the custom of the country, they herd with the beasts for warmth in the winter season, and there reads to them portions of God's word, or selections from religious tracts. Often

a supper of porridge, or a bed of straw, is given him in return for a halfpenny tract, or a Gospel or Epistle. He seldom speaks on controversial points, and for controversial tracts these poor ignorant souls care little; but whatever treats directly of God, and heaven, and the Saviour, is precious to them. Of a translation of Mr. Houghton's little tract, "A Saviour for you," this indefatigable colporteur has sold no less than two thousand copies in little more than a couple of months.

At Florence I was deeply interested in visiting Signor Ferretti's schools. They are now better attended than ever, though the rooms in which they are conducted are exceedingly small and inconvenient. The day school numbers more than one hundred and sixty; the evening school one hundred and sixteen; by far the larger number are the children of Romish parents, and there is no reason, save the scantness of the building, why these numbers should not be doubled and trebled. I ought to add, perhaps, also, the scantness of the means of support. Indeed this is the fundamental want; for better premises could be had, if we had the means of taking them. When I heard that large gathering of young immortals, rescued either from utter ignorance or priestly mis-education, singing with their clear, glad voices our evangelical hymns, listening to the reading of God's Word, joining with the teacher in the repetition of that prayer whose opening words told them of a Father in heaven, I could not help thinking how abundantly rewarded by such a result was any sacrifice of the "gold that perisheth." I do earnestly hope that our Methodist people will not only not permit these schools to pass from our hands, (as they must do if we are to abide by the letter of our grant,) but that they will not permit the circle of blessing that might radiate from them to be in any way narrowed for simple defect of pecuniary support.

And this same remark applies also to Mr. Jones's large and flourishing

schools in Naples; which, so far as my knowledge goes, are second to none in Italy. An incident, narrated by Mr. Jones, in his Annual Report, which I have just had the privilege of reading, will give some idea of the estimation in which they are held in the city of Naples itself. The local educational journal is conducted by a priest of culture and influence, but little disposed, as may well be imagined, to look with favour upon the evangelical movement, or anything connected with it. On the occasion, however, of the last public examination of the schools in question, this man inserted in his journal a notice of the fact, not merely speaking in terms of high encomium of the way in which the children had acquitted themselves, but holding up the schools as a sort of model that might be studied to advantage by all who are

concerned in the education of the young. But to us who are here on the spot, and can appreciate the difficulties that surrounded such a step, a louder testimony to the efficiency of the Naples schools is found in the fact that Mr. Jones has been able to introduce into them a system of regular and compulsory payments; a thing altogether unknown to the scheme of national education adopted in this country. Methodism has now for many years shown practically in England that next, and only next, to the preaching of the word, it ranks the religious education of the young; surely, if such a principle is good for England, it is eminently and specially good for this land, where for centuries has dominated that system which in practice, if not in theory, proclaims "ignorance" to be the "mother of devotion."

## SOUTHERN AFRICA.

### CAPE OF GOOD HOPE DISTRICT.

*Extract of a Letter from the Rev. Matthew Godman, dated Lily Fontein, Namaqualand, February 7th, 1868.*

I HAVE to thank you for the assurance that I am not blamed for the shortcomings of this Station; but, while I am by no means satisfied with what Khamiesberg has done in the way of raising up agents, we must not forget what has been accomplished. It was here that Jacob Links and Johannes Jagers, the faithful helpers and fellow martyrs of the devoted Threlfall, were converted to God, and gained their preparation for usefulness; and from this place they went out together to their martyr's grave.

Timotheus Sneuwe, too, the helper of Mr. Haddy in Damaraland, is a native of Lily Fontein; he received all his education here, found the salvation of his soul, and commenced his labours as teacher of the day-school on this Station. From this he went with Mr. Haddy to Damaraland;

and, when that Mission was relinquished, he, being left behind, kept the people together as long as he could without salary, until he was compelled to return to Nisbet Bath. Afterwards, when the Missionary was withdrawn from the Bath, he was left in charge, and, with a visit once or twice in the year from the Khamiesberg Missionary, sustained the Mission for nearly three years, until the Station was transferred to the Germans. Khamiesberg, too, can boast of another of her men, of whom little has been known, but of whom the people speak as having fallen a victim to his untiring exertions to bring sinners to Christ. Robert Links, after his conversion, was never happy but when urging his neighbours to seek redemption; caring especially for those who lived on the outskirts of the Station, and were, therefore, but seldom at the

sanctuary. But his greatest delight was to take his gun and his water-vessel, and, depending for subsistence on what he might be able to shoot, go out for several weeks at a time to wander after the Bushmen in their native wilds, that he might preach to them Jesus and the resurrection. On these occasions his sufferings from weariness, hunger, and thirst, were often very great, and at length these privations broke down his constitution, and brought him to an early grave.

In addition to those mentioned above, faithful men have been raised up, from time to time, to fill the various offices of Day-School Teachers, Local Preachers, and Class Leaders, many of whom have been, or are, ornaments of the Church, and very useful in their generation. And it should not be forgotten that the day-school here was always under the care of natives until we came, when it was thought desirable to comply with the requirement of the Government, and have English taught in the school. The experiment bids fair to be successful, as may be seen by a reference to the School Report for the past year. And while the children are satisfactorily progressing in the various branches in which they are instructed, it affords us special pleasure to say that many of the scholars have become members of Society; and on one of them, at least, we look as giving great promise of future usefulness, while we earnestly pray that many more may follow his example.

It cannot, however, be denied, and should never be forgotten, that the circumstances of this land are very unfavourable to the cultivation of native talent. The population is sparse, and they are either settled on Mission Institutions, or living on farms, where the services of our lay agents would scarcely be tolerated. Hence there is no opportunity for our Local Preachers to exercise their talents. I have endeavoured to use

those we have as much as possible; but I regret I cannot give them more employment. I must not conceal the fact that some of our best and most talented men have fallen from us into the paths of sin. We have, however, hope that one of these, who has been restored, may yet render good service to the Mission.

As to leaving Stations with native agents, I fear this is too isolated ever to admit of being so left until we get a higher order of agents than any we have hitherto had; for the distance from the nearest Station in the District is so great as to render efficient supervision impossible. And the place itself, with its nearly one thousand three hundred souls under our exclusive care, together with one or two other places in the neighbourhood, to which we have access, is worthy of the services of a Missionary, especially as it is now so nearly self-supporting. I am happy to say that, owing to some favourable circumstances, all our expenses are met this year; and our Missionary income of £36 2s. is a free contribution to the Society, without having to ask for anything. This is to us astonishing in these trying times; for last year, like its predecessor, was one of great scarcity,—almost famine,—and our prospects for the coming year are equally dark, if not in some respects worse. Should the Lord restore to us our ordinary seasons, it must be our own fault if we who have no family need to ask anything from the Committee. In years of scarcity, which are sure to come, that is, judging from past experience, it may be necessary to ask for assistance. Or should a Missionary come who has a family, help may be required to pay the children's allowances. It has ever been my aim to keep the demands I had to make on the Committee down to the lowest possible amount, and in that course I hope to continue.

## NATAL.

*Extract of a Letter from the Rev. George Blencowe, dated [Ladismith,  
February 5th, 1868.*

FOUR months have rapidly past since I last wrote you, in which time I have been fully occupied in the ordinary duties of my large Circuit, and in attending the District Meeting.

I sometimes wish you and some others of my old friends at home could take a turn with me over this wide tract which constitutes my Circuit. It extends to the east seventy miles, to the north one hundred and twenty-five, to the west sixty-five, and to the south twenty. Here and there we have a mile or two of what we call plains, but what in Cambridgeshire or Norfolk would be mountains; and all the rest is a succession of hills, varying from two hundred to seventeen hundred feet in height. The sensible temperature varies from the cold of an east wind over the Essex marshes, to a heat from the sun which even now burns the skin off my hands. The scenery equals in grandeur anything the Dolomite or other European mountains can furnish. In one place we have a chain of isolated hills, averaging at least a thousand feet, rising with almost precipitous sides from an elevated plain of more than five thousand feet; and, as eight or nine miles from their base you look towards them, other mountains twenty miles further on rise as high above them as they from the plain, while their various but picturesque shape and gigantic proportions make the scene one of surpassing majestic beauty. We have, also, on the slopes of the hills, miles of sylvan beauty which no nobleman's park in England can equal. In one place where I preach, the whole of Natal is spread out as a map at our feet; and after a rain, when the atmosphere is free from the smoke of the grass fires, hills more than one hundred miles distant can be distinctly seen. But, on the other side, we have in some cases a vast ocean of grass, with not a tree or

shrub in sight, for many weary miles. One thing, however, we have not,—barrenness! All over this district, everywhere, the stones seem entirely to constitute the hills. We have abundance of grass; and as ours is by far the finest grass of the colony, it is the best cattle and sheep district of Natal. We can also grow wheat to an unlimited extent, and only require means of transit to enable us to supply our neighbours. Such is our surface. And more than one half of this Circuit is a fine coal bed, which is laid bare here and there all over the country in the gullies, where the water has cut through the strata, in seams varying from three inches to ten feet in thickness. This part presents to my mind some very remarkable geological phenomena. It is composed of new sandstone, which plainly has never been disturbed by any volcanic action, as the strata are horizontal with not even the slightest perceptible dip, and are unfractured crosswise; and yet the whole of this district has had a covering of trap which yet occupies the hills in basaltic columns of one hundred feet thick. And this occurs over an extent of country that I have seen of more than one hundred miles square, where there is no indication of volcanic action.

The greatest part of this Circuit is as yet unoccupied; but there are several parts which are tolerably well filled up. But as the farms are from three thousand to eight thousand acres in extent, you will see that the next door neighbour can in no case be very near. Hence my congregations are never large, although they come from twenty miles round to attend the service. Nearly the whole of them are farmers occupying their own estates, but as yet not rich in cattle, and still less in money. The struggle which a man without capital has to make before he can attain independ-

ence even here is very hard, and I find it very unfavourable for the spiritual life. Some who at home were interested in the work of the Lord, have lost all care even for their own souls, in excessive worldly care; and others have become more thoroughly dead to all spiritual things; so that they seem to be able without any compunction to give up even all form of godliness. I have, however, hitherto succeeded in getting nearly all within reach to attend the services, and have never found them inattentive or listless when present.

I have five towns in my Circuit. 1. Ladismith, which contains about two hundred European inhabitants, where I get a congregation of sixty. We have a Dutch Reformed and a Lutheran Church here also. 2. Colenso, twenty miles distant. This is, like all other Colensoian things, unprosperous. It contains only four houses, and in neither of them could the Bishop get permission to preach. Here my congregation is about thirty. 3. Harrismith, sixty-five miles from here, in the Orange Free State. This town has about three hundred white inhabitants. My congregation here is about a hundred; and on the week evening I have often had sixty. We have a small class here, and a good consistent Local Preacher; so that, spiritually, this is my headquarters.

I go once in six weeks, and stay several days. 4. Newcastle, a place of [not much importance at present, but likely to be the principal place in the coal district, when the English Government and the English merchants learn the true value of our carboniferous deposits. It is four years old, and it contains four houses, but more are likely soon to be built. At present I get a congregation of from twenty to thirty. 5. Wakerstroom, in the Transvaal Republic, one hundred and twenty-five miles distant. I have only been three times, but I think the prospect of usefulness is good. The Landrost assured me last week that the whole neighbourhood were, and felt themselves, greatly indebted to me for coming. I shall try, as soon as I can, to give them a Sunday. Hitherto I have only had service on the week day. Beyond this place, about eighty miles, is a large colony of Scotchmen, who have been in the wilds a little more than a year, without the means of grace. I intend trying to reach them in the early part of the winter. This republic only wants the righteousness and truth of the Gospel to make it a paradise.

My time is now gone. I commend my work and myself to your earnest prayers, and trust I may, by Divine grace, be able to hold forth the word of life, so that many may be saved.

## WEST INDIES.

### BARBADOES.

*Extract of a Letter from the Rev. John R. Gleave, dated Barbadoes, January 25th, 1868.*

My heart is glad because of the glorious work which is being carried on in our midst. In the providence of God the Rev. W. Taylor was sent amongst us about a month ago, and commenced to preach and to hold mid-day prayer-meetings. For a time his labours were confined to James Street, and wondrous was the success which attended his ministrations. The beautiful and noble chapel was

crowded, to suffocation night after night, while scores, yea, even hundreds, were standing outside, unable to advance. The sermons were characterized by a beautiful simplicity and earnestness, and were attended by the power of the Holy Ghost. Mr. Taylor aims not at adornment, or men-pleasing, but at glorifying Christ and benefitting immortal souls. The distinguishing doctrines of Methodism,



which are Justification by Faith, the New Birth, the Witness of the Spirit, and Entire Sanctification, were dwelt upon frequently, and seemed as fresh and interesting as ever. In an ordinary man such repetition would be wearisome, but in Mr. Taylor's case it was exactly the thing required. His illustrations were natural, beautiful, pointed, and instructive, and every sentence telling and powerful.

Multitudes sat as though they were spellbound under the preaching of the word, and hundreds stayed for the prayer-meetings who had never attended one before. Members from the various churches in the city were convinced and savingly converted to God; many of our own members who had not received the sweet assurance of pardon, crowded the communion rails and front pews in company with other penitents, and sought until they found peace with God. The influence of the Holy Spirit on several occasions was melting and overwhelming, particularly at the noon prayer-meeting. The entire audience seemed moved, and there was a general breaking down. This is what we have wanted all along.

We have been preaching and praying with all our might, but the people have appeared not to feel our words, and we have wondered how it was, and in much heaviness we have inquired at the hands of the Lord, "When wilt Thou subdue the people?" During the service at James Street we were led to exercise faith, and God honoured it according to His promise.

I could write much more, but I suppose my colleagues will give you all the particulars concerning the work at James Street; so I will now confine myself to the work on my own station. God has blessed us here in a marvellous manner, and has saved many souls. On Sunday morning, January 12th, Mr. Taylor preached in Bethel chapel, from Revelation xxii. 17: "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." This

sermon produced a good impression, and led the people of God to expect a great awakening in the evening; but in consequence of the chapel being smaller than James Street Mr. Taylor decided to preach to the masses in the open air, and adjourn to the chapel for a prayer-meeting. The sanctuary was literally packed; so that many in the assembly were prevented from coming forward as seekers of salvation. The ministers and friends had to go to the pews and talk with the awakened and decided where they sat. Some accepted Christ, and were enabled to rejoice in Him as their Saviour. On the Monday, at twelve o'clock, we had a prayer-meeting, which was largely attended, and to many souls it was a "season of grace and sweet delight."

In the evening Mr. Taylor again preached in the open air to several thousand persons, after which he adjourned to the chapel for a prayer-meeting. There was a good influence; but Satan struggled hard to keep his own, and many stifled their convictions, and determined in their hearts to serve him still. Tuesday's midday meeting was highly profitable and soul-quickening; the friends had liberty in prayer, and seekers had the moral courage to come to the rails and confess themselves sinners openly. In the evening we had a sermon on the "Samaritan Woman;" it was full of sympathy and encouragement, persuasiveness and power. The preacher showed the loveliness of the Saviour's character in a striking manner, and pleaded with men in strong and forcible language. The prayer-meeting was just such an one as we had expected, a glorious time, causing "joy in the presence of the angels of God." On Wednesday evening the text was taken from Revelation xx. 14, 15: "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." After a sermon by such a man, on such a subject, it would have been strange indeed had there not been a mighty

move among the hearers. Numbers were in distress on account of their sins, and with earnest prayers and many tears sought forgiveness of the same. Among the seekers there were those who had vowed they would never go to the Communion, and others who had hated God's servant, because of his pointed appeals. I was unspeakably happy in pointing souls to Christ, and felt it good to be there. Thursday was a day long to be remembered; but Friday was the crowning day of all the series. We met as usual at twelve o'clock for prayer and praise. After the opening prayer we had a short address from Mr. Taylor, which was followed by a fellowship meeting, to give the new converts an opportunity of stating what God had done for their souls. The time allowed for speaking was forty-five minutes, and during that period no fewer than eighty-six persons got up and testified to the saving power of Jesus. Each person simply stated the facts in his or her experience, and some of them were delightful to hear.

In the evening Mr. Taylor preached on the words, "Repent ye, and believe

the Gospel." After the sermon we had a scene which surpassed everything of the kind that I had ever known. The Communion, front and side pews, were filled with penitents, and the aisles leading to them were blocked up with individuals desiring the salvation of God. To speak to them personally was impossible, so Mr. Taylor spoke to them collectively whilst on their knees, and encouraged them by appropriate words. We continued the meeting until half-past ten, and then retired to our homes, rejoicing in the manifested presence and power of the Spirit. I spent nearly the whole of Saturday in conversing with the converts and penitents, and received ninety-five as candidates for membership. Several new leaders have been appointed, and we are anticipating glorious things.

If we are faithful and confiding, the work of God will prosper more abundantly, and His Jerusalem will become a praise in this land. I have nothing to say of myself, but that I am well in health, and happy in the love and work of God all day long.

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#### DEMERARA.

*Extract of a Letter from the Rev. Henry V. P. Bronkhurst, Assistant Missionary, dated George Town, January 6th, 1868.*

AGAIN it is my pleasing duty to inform you that we are all in the enjoyment of good health at present, so that we can do our work with pleasure. Praise the Lord!

Since my last communication to you, dated October 22nd, 1867, the Lord has been pleased to bless His word to the salvation of two more Hindu immigrants. George Cato and William Boyce (named after one of our worthy Missionary Secretaries) were admitted into the Church by baptism in the month of December; one on the 5th and the other on the 22nd of the month. Both are men of good character and intelligence. When William Boyce was baptized in Ann's Grove chapel, a few Coolies came to

witness the scene. My visits to Clonbrock plantation and other places on the east coast are not in vain.

Though now and again we witness men desiring to serve the Lord in truth, and in whom the preached word takes root and brings forth fruit; yet there are hundreds who are dead in trespasses and sins, and heathen superstitions, with scarcely any sign of life among the dry bones. Often indeed do I sow with tears; but I entertain the believing conviction that a joyful harvest will one day take place. I pray that the time may soon come when the life-giving breath will quicken the dead and dry bones, and cause many of the heathen to testify before the throne of the Lamb what

His blood can do for sinners. My heart is taken up with the work, and I long to behold the beauty and glory of the house of the Lord in this colony. But while I strive to promote this object, I find my strength and powers unable to the task. Still I am persuaded that the prosperity of the Lord's work does not depend on the instruments He employs. "It is not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

I am thankful to think that I have not merely the heathen population to preach to; I have a small Christian congregation as well. Notwithstanding all the defects and imperfections of the Christian Coolies, they are still a congregation of Jesus. Wherever the word of the Cross is faithfully preached and believed, the Holy Bible is unhesitatingly acknowledged, respected, and loved, as God's Word; the holy sacraments administered in a manner agreeable to the direction of Scripture; the grace of God manifests its effects; strict Church discipline is exercised according to apostolical rule; there, notwithstanding all human infirmities, is a congregation of Jesus. That we may thus designate our flocks, (little flocks,) we ascribe to the grace of God alone. One pleasing feature, however, noticeable in them is the increase of seriousness, devoutness, and a prayerful spirit. And I confidently trust that He who has begun this good work in them will complete it until the day of His appearing. They are, indeed, daily in danger of becoming weary in well doing, and of relapsing into sin; for the enemy of souls will not fail to molest them. Therefore I exhort them weekly and daily to let the Word of Christ dwell richly amongst them, and daily to seek thence instruction and strength to grow in grace. Therein they possess the sword of the Spirit; thereby their faith, the shield against the fiery darts of the wicked one, will be strengthened and confirmed. I also warn them of the danger of backsliding and its sad consequences, so vividly depicted by our Lord, when He speaks of the evil

spirit that was expelled, but returned into his house, bringing with him seven other spirits worse than himself. May He, who expelled the unclean spirit out of these Coolies when they promised to renounce the world, the flesh, and the devil, now likewise preserve the house, and not permit it to remain empty, but fill it with His sacred presence, and make it the abode of peace and joy in the Holy Ghost.

There are about eleven or twelve Coolies on Good Hope plantation attending our chapel at Friendship regularly every Sabbath day. One of them, Ramdeen by name, is a member, and meets in class. Mr. A. Rankin, the proprietor of this estate, is a member and Leader at Friendship chapel; and he, with his excellent wife, who is also a Leader, endeavours to set before the Coolies on his estate a godly example; and, by his persuasion and kind attention to them, they have taken a liking to attend the house of God. Several of the Coolies on that estate, and on other estates, also speak the English language pretty well; and, when they attend Divine service, they understand pretty well what is said by the Minister. On December 15th I had an opportunity of conversing with seven or eight of these Coolies before the forenoon service, and was very much pleased. They, too, were glad to see and hear me preach both times. I have promised these men to pay them occasional visits. Unfortunately, none of these could read their own language; but they are learning to read the English in the Sabbath school. If we had some more planters in the colony of Mr. Rankin's stamp, then we should see great things.

I am quite out of tracts and Scriptures in the Indian language. In almost every communication to you, I tried to draw your kind attention to the want which is very much felt here. Now I have no tracts, no Testaments, no Bibles, no portion of the Holy Scriptures in the Tamil, Telugu, Hindustani, and Nagri characters. I shall be glad if you will kindly

supply me with some, so as to be able to give to the recently-awakened people some book or tract that may tend to their edification. It is much against my feelings to be so often obliged, when asked for a Testament, a Bible, or tract, by the Christian converts and the heathen, to say that my stock is quite exhausted. Please send

me the above books at your earliest convenience.

Commending ourselves and our work to the Lord, and begging to be prayerfully remembered by those who love Him, and desire the coming of His kingdom, I wish you a happy and prosperous new year.

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SAMANA.

*Extract of a Letter from Mr. P. R. Vanderhorst, addressed to the Rev. Thomas Bate, dated Samana, September 19th, 1867.*

It is with great pleasure that I now take my pen in hand to inform you of the mighty works of God that have taken place since the 2nd of August. This is the Lord's doing, and it is marvellous in our eyes; truly the Lord is preparing for Himself a people. Though we are left in the wilderness as sheep without a shepherd, yet our consolation is, when our father and mother forsake us, then the Lord will take us up. The Lord of glory has not forsaken us. The King is in the camp.

August 18th.—Our service began at the usual hour with singing and prayer; and thus it continued for six hours in succession. No chapters could be read, nor sermon preached,—nothing but prayer and praises ascended to heaven as holy incense, that the church might come out of the wilderness state, and for the conversion of sinners; and twelve persons found "the pearl of great price." At night two more persons obtained the pardon of their sins.

September 3rd.—Prayer meeting at the River St. John. It lasted till midnight. God listened to the cries of His people, and answered their prayers by converting four persons.

4th.—Prayer meeting at the chapel, which continued all night. God poured out His blessings upon us, and eleven persons found the peace of God, (including four persons who were converted during the day).

5th.—Prayer meeting at different houses during the day; and at night a

prayer meeting was held at the Sugar Farm. God heard our prayers, and four persons received the forgiveness of their sins.

11th.—To-day three of our members who were recently converted began to warn others to flee from the wrath to come. Some received them gladly, and thanked them; others abused them. The last house they went to, to give the message, they met the enemy of God, an ambitious officer, and he put one of them in the stocks. The other two accompanied him in prison. While in the stocks they prayed for their enemy. Immediately Mr. Jacob James was sent for; and all the authorities were summoned to meet at the Governor's offices. After a consultation, the said officer was sent for, and he urged that all the officers of the church should be sent to the capital of the republic. So the Governor in a very mild manner told Mr. Jacob, Jeremiah James would get ready on the morrow. I was to go, but was indisposed. John Williams also was ordered to the city. This ambitious officer was the man we defended so bravely in the year 1857.

We had a prayer meeting in the chapel. The meeting continued all night. We prayed with all our power, and God was in our midst. Two persons found peace with God.

I drew up a petition pleading our lawful right, and for the removal of the said enemy of our cause both politically and ecclesiastically, in our settle-

ment. Our petition had seventy-one names. We prayed for the confirming and establishing of the church in this land.

12th.—To-day our brethren left here to go to the city to stand their trial. May God strengthen His servants!

Such times have never been seen nor heard of in Samana. Even children are converted to God. Up to this date there have been one hundred and sixty-seven persons converted. Of this number one hundred and thir-

teen have never been members, only a few backsliders. Many of these persons never came to the house of worship; some living in fornication, and many other vices. There are seven or eight couples to be married.

Now, dear brother, you see by this that we are doing all the good we can, and are actively engaged therein: souls are still coming to Christ. We have no time to idle: we are working as if judgment is right at hand.

### FIJI.

WE have much satisfaction in transferring to our "Notices" the following letter, addressed to the Rev. Stephen Rabone, General Secretary of the Australasian Missions, by the Rev. J. B. Smythe, Chaplain to H.M.S. "Brisk." It is a seasonable and valuable testimony to the importance of our Missions from the pen of a careful and candid observer.

H.M.S. "BRISK,"

SYDNEY HARBOUR,

November 25th, 1867.

REV. SIR,—You are doubtless anxious to know the result of the visit of H.M.S. "Brisk" to Fiji, in so far as it relates to the murder of the late Mr. Baker and his seven native teachers. Information touching this will be best derived from the official report; therefore, I need only state that, owing to the influence brought to bear upon Thakombau, the acknowledged Chief (or King, as he is styled) of Bau, and of that part of the group where the cruel deed was perpetrated, he called meetings of his subordinate Chiefs, to take counsel together, and arrange to proceed into the interior as soon as possible, with a strong force, and punish the murderers in such a way as to mark his abhorrence of their wanton and barbarous act. It is satisfactory to know, that of this outrage but one feeling exists amongst all the Christian natives and resident Europeans. The deepest sympathy is felt for the poor widow and her children, and the cry for chastisement is universal. Punishment adequate to the offence is sure

to be inflicted, although from the almost impenetrable nature of the country, the inappropriate time of the year, (their cotton planting season,) the tedious ceremonies which precede all Fijian movements, and last, but not least, preparing to meet an American debt of very questionable equity, the guilty may escape longer than is desirable. However, this foul massacre is the last act of the kind which is likely to be committed in Fiji; for this raid into the remote interior will in all probability strike the final blow at the root of heathenism, and render life secure throughout the entire group.

Intense zeal carried poor Mr. Baker beyond the bounds of prudence; and his error lies in proceeding on his way, after repeated warnings to the contrary. In him a valuable life has been cut off; for his highest aim was to spread Christianity in those dark and cannibal regions, which a heart less brave than his own would have shrunk from penetrating.

I cannot refrain from taking this opportunity of recording my high appreciation of the great and good work which the Missionaries are ac-

complishing in Fiji; and which must be apparent to every unprejudiced and Christian man visiting these islands. It is indeed a rare pleasure to attend the native services; to see large and flourishing congregations imbued with the spirit of devotion and godly reverence; to hear heartfelt praise to God; to observe their zeal in prayer, and the love of their Bibles. Never was I so much impressed with the power of Divine truth as when I stood in the midst of a native congregation at Bau, of over seven hundred,—the King seated in a dignified manner in an arm-chair, with his large Bible before him; the Queen (the finest specimen, as regards flesh and bones, of the "human form divine" that I ever saw) in a conspicuous place among the women,—and heard the Gospel preached by a native Minister, and the accents of their praise ascending up on high like the voice of many waters. The church is a large native building, capable of holding one thousand persons, and displays great ingenuity in its style of architecture. It is situated within a few yards of the ruins of an old heathen temple, where human sacrifices were wont to be offered to their gods, previous to their being cooked and eaten. The ovens which were used for this revolting purpose of cooking the victims are still to be seen, filled with earth, and quite close to the church. A large tree overhangs them, the trunk of which is covered with notches, representing the number cooked. I found it impossible to count these, owing to the irregular order and antiquity of the early entries. I confess that my soul was stirred within me, as I quietly surveyed the dark faces of the worshippers in a church raised by their own hands to the honour of the true God, their eyes eagerly resting on the preacher, and the Scripture references sought out with facility. This was not a special gathering; for I attended native services in several places, and generally addressed the congregations through the Missionaries, and am thoroughly convinced of the magnitude and reality of the good work of God in Fiji.

Who cannot feel as I did? when he reflects on the revolting customs cherished for ages, and the barbarous practices of these once benighted savages, who, a few years ago, were accustomed to feed upon each others' bodies, as large fishes do upon small ones. Who cannot but admire the men whose indefatigable labours brought about this change, a change so great, and attended with so much difficulty, that only great perseverance, tempered with wisdom, could have effected it?

I was well repaid for my visit to the Richmond Native Institution on the island of Kandavu. The clean and airy school-room, the tidy little houses for the students, and the beautiful order in which the grounds are kept, delight the eye of the visitor. When we entered the Institution, a well-defined air of satisfaction gleamed in the faces of forty-five fine-looking young men; and, as we proceeded to ascertain their mental attainments, slates and paper were quickly placed before them, and the examination passed off in a manner alike creditable to themselves and to their energetic teacher. The writing of some especially attracted my attention, it being as good as any I have ever seen, and the course of study is wisely selected.

This institution is clearly the hope of Fiji, for native agents must be largely employed; therefore a constant number of not less than one hundred should be kept under instruction; and although Mr. Nettleton appears to be a host in himself, an assistant is necessary. Mrs. Nettleton devotes much of her time to the wives of the married students, in storing their minds with useful information and indoor civilization.

The call for help is so great that many of the poor fellows have to leave before their course or study is completed, and essay to teach others ere they are fully taught themselves. The present number of Missionaries should be at least trebled; and even then vast fields for labour will remain unoccupied. For, consider a country equal in extent to that of Wales, and

populated with about two hundred thousand souls, without roads or conveyances, save the everlasting boat, which is anything but a comfortable means of travelling when it is blowing hard, especially for those who feel that their swimming powers are not to be depended upon.

What I have stated of the success of Mission work in Fiji applies equally to that in the Navigators' Group; for few Mission fields are blessed with such truly excellent men, of long experience and sound judgment. The Native Seminary at Matua, under the able management of Dr. Turner and his colleague, is a perfect model of its kind. It is the first of the sort I ever saw; and when I consider the beauty of the situation, the harmony which pervades every part, the admirable course of instruction, and the exact method with which everything is carried out, I cannot but compare it favourably with many of our English grammar-schools.

It is self-supporting, and contains generally from ninety to one hundred students, and turns out annually, on an average, thirty well-trained candidates for the ministry, who are allotted their respective spheres of labour, to take charge of day schools and conduct Divine service on Sunday; the Missionaries, of course, having the superintendence of the whole. In this way each village has its own teacher, and supports him comfortably.

Things are so well managed, that not only do the natives provide for their own educational wants, but they make a large contribution every year to the London Missionary Society.

A handsomely-bound copy of the Holy Scriptures, and nearly all the useful English school-books, are translated into the native language, and are in universal use. The Samoans are naturally a superior, and comparatively speaking a refined race; and I believe they are farther advanced than any other native race in the South Seas, except, perhaps, the Tongans of the Friendly Islands, whose great progress I know only by reputation. They are all Christians;

and are now manifesting a desire for progress in the direction of law and order. Their hospitality, combined with their ceremonious manners, impresses all visitors with a feeling of satisfaction.

I may here state that so very strictly is the Lord's Day observed in all the Christian islands of the South Seas, that I have heard the wisdom of this exact teaching questioned even by serious men, who averred that "the Sabbath was made for man, and not man for the Sabbath." To me it appears quite right; for the heathen must be dealt with in the beginning as children, and we do not give the same liberty to the infant mind as to that of mature growth.

Mission operation in the New Hebrides Group has still much to contend with; it is only beginning to be felt in many parts; and the natives are physically and intellectually low in the scale of humanity. However, a great effort is being made, and all honour to Nova Scotia, the first English colony to send Missionaries to the heathen; the right sort of men are at work, and ere long, with God's blessing, Christianity will grow and blossom like the rose, and take the place of ignorance and cruelty.

The natives of Aneiteum, a very poor race indeed, have had the advantage for years of the labours of Mr. Inglis, one of the most judicious and devoted of Missionaries. His colleague, Mr. Geddy, I had not the pleasure of meeting, but Bishop Selwyn's testimony of him is a sufficient guarantee of his value. When I visited this island fourteen months ago, an epidemic broke out, which caused great mortality among the natives; and I shall never forget the great care and anxiety manifested by Mr. Inglis and his excellent wife for the sick and dying, visiting the poor creatures from house to house with medicine and cordials, and treating them as tenderly as though they were their own children.

This sad visitation suspended the operation of a large native school near Mr. Inglis's residence, so that I had

not an opportunity of seeing it at work; but judging from this good man's zeal and ability, I have no doubt of the style in which it is managed and the success attending it.

I need hardly add that the Aneiteumese are all Christians; and a beautiful copy of the New Testament, with suitable school-books of the native language, is in the hands of every family. The heaven of Divine truth is slowly but surely developing itself on the thrice blood-stained island of Erromanga, (thanks to the devoted Gordon, brother to one of those who fell in his Master's service,) as it is on the other islands of this group.

Mr. Fletcher is working hard and successfully on the unhealthy and

lonely island of Rotumah. He is holding on until he completes a translation of the New Testament, and then I hope some compassion will be in store for him, as his constitution and that of his attached wife are suffering a good deal.

I have thus briefly recorded my experience of Mission work in the islands of the South Pacific, carefully sought out and impartially stated, in the hope that gainsayers may be convinced, and Christians rejoiced, when they know that the Lord's cause is being honoured and magnified in these once dark spots of the earth.

Yours faithfully,

JAMES B. SMYTHE,

Chaplain to H.M.S. "Brisk."

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### The late Rev. Robert Spence Hardy.

THE death of the Rev. Robert Spence Hardy, on the 16th of April, at Headingley, near Leeds, has brought to a close a very laborious and useful life, and has taken from Methodism one of its most remarkable men. As a Missionary Mr. Hardy was eminent. In the early part of his career he was associated with Messrs. Clough and Gogerly, and other distinguished Missionaries, who laid the foundation of the Ceylon Mission, and made themselves masters of the languages and religions of the people. Profiting by such examples, he did not allow himself to be surpassed by any. Whilst in seeking to turn men from sin to God he was earnest and faithful, and as an evangelist indefatigable, often taking long journeys on foot that he might reach the less accessible parts of the population, and incessant in preaching through the land, he at the same time read most extensively and studied deeply the copious literature of the Buddhists, ancient and modern, in the several languages in which it is preserved in the island of Ceylon; and, both in English and Singhalese, gave to Ceylon the valuable results of his researches in publications which will always be valued in the island, having contributed much to unmask the deceptions of heathenism, and to promote the spread of Christian truth. Sir Emerson Tennent's beautiful volumes on the island of Ceylon, which have been so justly admired, were indebted to Mr. Hardy's disinterested contributions for some of the most valuable portion of their contents. Mr. Hardy's several well-written volumes on Buddhism and on Eastern Monachism have obtained a world-wide celebrity among the learned; and we cannot omit to mention that, in acknowledgment of his services to Oriental literature generally, the Council of the Royal Asiatic Society for Great Britain and Ireland, voluntarily, and, as we believe, unsolicited, conferred on him the rare distinction of honorary membership. The Methodist Conference also honoured his character and labours



by electing him to a place in the Legal Hundred. One of Mr. Hardy's last publications was a most interesting volume of "Jubilee Memorials of the Ceylon Mission," recounting the labours of fifty years, and setting forth the precious and gratifying results he was permitted to witness. His care for that Mission, on which, at intervals, he spent twenty-three years, was never suffered to decay. His first appointment to Ceylon was from 1825 to 1833. On his way home, at his own personal expense, he visited Palestine,—a country not so much frequented by Europeans at that time as in subsequent years; and when at Jerusalem he witnessed with devout and prayerful interest the commencement of the first Protestant Mission in the Holy City, which is still happily continued by the Church of England with an encouraging measure of success. He afterwards published the result of his observations in his "Notices of the Holy Land, and other Places mentioned in the Scriptures," a most interesting volume, creditable to the author and to the body to which he belonged: the book had a considerable circulation, and still retains a special value, notwithstanding the many voluminous works on the same subject which have in succession subsequently issued from the press.

In 1835 he returned to the Mission in Ceylon, and remained until the year 1847. After fifteen years' further service in England, at the special request of the Missionary Committee, in the year 1862 he returned to the East, and took charge of the South Ceylon Mission as General Superintendent. Having accomplished the special object of his appointment, to the great advantage of the work, we find him again in England in 1865. Still the Mission was on his heart. It was his practice, as a happy privilege, every Sunday morning to recount to himself the various places in Ceylon in which he had laboured, and to pray for each of them, that God's work might continue to prosper; and it pleased God to give him gracious answers to his prayers in the intelligence he was constantly receiving from his friends and fellow-labourers, English and native. His death is a loss to Missions and to literature which will be felt and sincerely lamented in far wider circles than those of the Methodism which he loved and served. Only a few weeks before his death, a letter was received by one of the Missionary Secretaries from Dr. Mason, of Toungoo, in Burmah, requesting that Mr. Hardy might be prevailed upon to write a review of a new Grammar of the Pali language which the Doctor has recently published;—a tribute to Mr. Hardy's extensive scholarship which was not undeserved. To his orphan daughters and the other surviving members of his family we offer our unaffected sympathy and condolence.

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#### DEPARTURES.

MISSES Hay and Ingamells embarked at Gravesend, in the ship "Ballarat," on the 17th of April, for New Zealand.

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THE total amount of Contributions and Remittances since the last announcement (including Christmas and New Year's Offerings) is £5,322. 1s. 4d.

	s.	d.
Liverpool, Welsh.....	30	14 6
Holywell.....	1	17 9
Mold.....	3	14 8
Holyhead.....	3	5 10
Pwllheli.....	1	19 1
Barnmouth.....	5	16 4
Llanfyllin.....	5	6 7
Llanrhaidir.....	15	16 10
Llanfair.....	3	4 7

BIRMINGHAM AND SHERWES-  
BURY DISTRICT.

Birmingham, Cherry St.	33	10 0
Ditto, New Town Row	13	3 7
Ditto, Wesley Chapel.....	27	9 9
Wednesbury, Springhead	4	1 4
Wednesbury, Wesley.....	11	4 0
Walsall, Wesley.....	12	13 0
Ditto, Centenary.....	29	5 2
Wolverhampton.....	31	1 4
Bilston.....	4	0 10
Dudley.....	27	15 2
Tipston.....	7	8 3
Oldbury.....	9	8 9
Stourbridge.....	31	0 9
Stourport.....	11	7 4
Worcester.....	5	0 0
Bromsgrove.....	4	14 0
Evesham.....	17	10 0
Redditch.....	10	7 11
Coventry.....	7	11 6
Leamington.....	1	9 3
Stratford-on-Avon.....	4	2 4
Hinckley.....	23	2 9
Shrewsbury.....	12	12 6
Madeley.....	16	8 0
Wellington.....	32	4 5
Ludlow.....	9	19 3
Kington.....	5	18 1
Knighon.....	9	4 11

MACCLESFIELD DISTRICT.

Macclesfield.....	25	14 1
Alderley Edge, &c.....	1	16 10
Buxton.....	5	8 8
Whaley Bridge.....	10	6 6
Congleton.....	18	7 2
Sandbach.....	6	15 8
Nantwich, &c.....	23	17 6
Northwich.....	17	17 9
Burslem.....	13	8 8
Tunstall.....	39	8 10
Newcastle-under-Lyne.....	27	13 4
Longton.....	11	15 4
Stafford.....	22	7 11
Leek.....	21	8 9
Uttoxeter.....	5	7 3
Cheadle.....	3	1 0

LIVERPOOL DISTRICT.

Liverpool, Brunswick.....	54	10 1
Ditto, Granmer.....	37	0 11
Ditto, Flit Street.....	72	17 3
Ditto, Wesley Chapel.....	6	8 0
Waterloo.....	23	11 10
Birkenhead.....	23	4 6
Seacombe.....	13	12 3
Chester.....	86	4 7
Mold and Buckley.....	3	0 3
Holyhead.....	6	3 1
Wrexham.....	10	18 6
Oswestry.....	5	1 1
Whitechurch.....	22	8 1
Warrington.....	10	8 4
Runcorn.....	55	19 8
St. Helen's, &c.....	20	14 2
Ormskirk.....	57	9 6
Wigan.....	44	9 4
Freson, Lune St.....	15	14 4
Ditto, Wesley.....	4	12 6
Blackpool.....	16	18 8
Garsang.....	16	15 9
Lancaster.....	19	8 1
Newtown.....	3	16 0
Walahpool.....	7	14 5

MANCHESTER AND BOLTON  
DISTRICT.

Manchester, Oldham St.	15	7 10
Ditto, Irwell Street.....	33	1 5
Ditto, Bridgewater St.	39	7 7
Ditto, Oxford Road.....	10	8 2
Ditto, Radnor Street.....	5	2 2
Altrincham.....	25	19 3
Stockport, North.....	8	3 6
Stockport, South.....	28	0 0
New Mills.....	7	16 6
Glossop.....	8	0 6
Ashdon-under-Lyne.....	28	5 2
Saddleworth.....	5	15 3
Bolton, Wesley.....	8	10 6

	s.	d.
Rochdale.....	19	16 0
Heywood.....	3	9 8
Padiham.....	5	15 3
Bury.....	9	1 10
Blackburn.....	15	8 5
Haslingden.....	6	4 7
Axington.....	1	17 7
Scopu.....	1	3 3
Colne.....	10	14 8
Barrowford.....	3	8 4
Clitheroe.....	13	17 2
Leigh.....	16	11 6

HALIFAX AND BRADFORD  
DISTRICT.

Huddersfield, Queen St.	13	10 3
Ditto, Buxton Road.....	5	3 1
Holmfirth.....	10	2 1
Sowerby Bridge.....	7	13 8
Denby Dale.....	9	11 0
Keighley.....	5	15 2
Shipley.....	3	6 7
Skipton.....	13	17 1
Addingham.....	9	3 10
Settle.....	5	1 3

LEEDS DISTRICT.

Leeds, Brunswick.....	23	12 11
Ditto, Oxford Place.....	5	6 6
Ditto, Headingley.....	5	6 4
Ditto, St. Peter's.....	6	9 11
Brumley.....	3	17 1
Wakefield.....	9	1 0
Brera.....	0	0 0
Morley.....	4	10 9
Dewsbury.....	24	19 11
Knaresborough.....	8	9 5
Harrogate.....	3	18 7
Oliver.....	10	19 7
Pateley Bridge.....	13	18 3
Pontefract.....	28	2 5
Cleckheaton.....	15	1 8
Yeadon.....	5	8 8
Woodhouse-Groves.....	4	4 9

SHEFFIELD DISTRICT.

Sheffield, Ebenezer.....	10	17 9
Chessterfield.....	25	9 7
Hawwell.....	4	6 10
Bradford.....	18	13 11
Kothernham.....	12	5 8
Wath.....	13	13 4
Dencaster.....	18	11 8
Barnley.....	6	17 5
Retford.....	15	3 10
Worksop.....	15	13 3

NOTTINGHAM AND DERBY  
DISTRICT.

Nottingham, Halifax Pl.	8	15 11
Ditto, Wesley Chapel.....	5	4 0
Ilkestone.....	13	9 3
Manfield.....	10	14 5
Newark.....	23	3 4
Bingham.....	7	9 1
Letcote.....	7	18 3
Milton Worksley.....	20	17 0
Oakham.....	8	13 10
Stamford.....	4	4 4
Grantham.....	9	11 5
Peterborough.....	12	18 1
Loughborough.....	12	9 1
Castle-Donington.....	5	18 4
Derby.....	6	8 4
Ashbourne.....	4	4 11
Belper.....	9	1 5
Richmond.....	8	7 7
Ashby-de-la-Zouch.....	25	17 10
Burton-on-Trent.....	24	19 0
Mallock Bath.....	2	5 7

LINCOLN DISTRICT.

Lincoln.....	21	18 9
Spalding.....	20	14 7
Market Rasen.....	27	12 4
Louth.....	23	10 0
Horncastle.....	11	9 10
Bardney.....	9	1 10
Alford.....	21	8 1
Grimsby.....	15	8 7
Spilay.....	20	10 0
Boston.....	18	5 0
Wainfleet.....	9	13 1
Spalding.....	4	15 0
Bourne.....	6	18 0

HULL DISTRICT.

Beverley.....	14	9 11
Driffield.....	11	9 10
Howden.....	11	10 4
Farington.....	11	6 3

	s.	d.
Hornsea.....	9	16 7
Grimaby.....	34	8 5
Gainsborough.....	15	14 11
Epworth.....	16	4 4
Snaithe.....	6	3 5
Goole.....	3	6 5
Brigg.....	19	8 3
Baron-on-Humber.....	23	8 0
Bridlington.....	23	18 7

YORK DISTRICT.

York.....	20	15 3
Tadcaster.....	17	3 5
Pocklington.....	23	6 6
Malton.....	5	19 1
Easingwold.....	10	15 0
Helmsley.....	7	13 10
Scarborough.....	26	10 7
Filey.....	3	9 8
Floking.....	30	5 8
Thirsk.....	3	11 11
Northallerton.....	8	3 7
Ripon.....	15	10 0
Selby.....	19	14 0

WHITBY AND DARLINGTON  
DISTRICT.

Danby.....	9	19 11
Stokesley.....	13	1 0
Guisborough.....	13	9 0
Darlington.....	12	5 11
Suckton.....	13	13 6
Middlesborough.....	11	10 6
Hartlepool.....	15	9 9
Barnard Castle.....	15	9 9
Bishop Auckland.....	21	5 1
Middleham.....	20	1 8
Hawes, &c.....	3	0 0
Richmond.....	7	7 5
Reeth.....	4	18 0
Beaie.....	13	16 9

NEWCASTLE DISTRICT.

Gateshead.....	45	17 6
North Shields.....	23	15 5
South Shields.....	14	1 3
Ryhy.....	11	10 8
Morpeth.....	5	18 9
Houghton-le-Spring.....	21	5 9
Durham.....	54	0 10
Wolsingham.....	29	8 10
Hexham.....	17	17 4
Shuteley Bridge.....	25	13 10
Alston.....	15	0 6
Allendale-Town.....	18	1 1
Arwick.....	6	15 8
Berwick.....	1	2 6

CARLISLE DISTRICT.

Carlisle.....	9	7 8
Brampston.....	4	6 5
Whitehaven.....	5	6 6
Workington.....	13	5 5
Cookermouth, &c.....	14	5 5
Appleby.....	11	8 6
Fenrith.....	24	0 0
Wigton, &c.....	14	6 5
Kendal.....	18	13 7
Ulverstone.....	18	11 0
Dumfries.....	4	16 0

ISLE OF MAN DISTRICT.

Douglas.....	17	17 7
Oastletown.....	14	1 1
Ramey.....	18	5 5
Peel.....	10	9 0

EDINBURGH AND ABERDEEN  
DISTRICT.

Edinburgh.....	26	16 1
Leith.....	5	16 10
Dunbar, &c.....	2	10 8
Greenock.....	9	17 5
Glasgow, John Street.....	71	19 10
Ditto, St. Thomas's.....	7	11 6
Ditto, Cathcart Road.....	13	10 0
Airdrie.....	20	13 0
Stirling, &c.....	4	14 9
Ayr.....	5	5 1
Aberdeen.....	21	4 3
Dundee.....	17	17 10
Perth.....	11	0 8
Arbroath, &c.....	3	3 1
Banff.....	7	12 3
Inverness.....	5	9 6
Lerwick, Zetland Isles.....	7	12 7
Dunrobin, &c.....	6	7 7
Walls.....	11	6 4
North Marine, &c.....	4	2 3
North Isles, &c.....	7	4 2

IRELAND.....	1863	8 0
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## JUBILEE FUND.

THE FOLLOWING AMOUNTS HAVE BEEN RECEIVED SINCE OUR LAST  
ANNOUNCEMENT.

£. s. d.			PLYMOUTH CIRCUIT.		
Mrs. Leather and her sons, <i>Liverpool</i> , in memory of the late Mr. D. S. Leather, for the support and ex- tension of Native agency in India, Africa, &c. (second moiety of £500) .....			Mr. N. Barker and Family .....		
250 0 0			Mr. Stephen Hill .....		
Mr. and Mrs. Joseph Leather and Family (second moiety of £1,600) 800 0 0			Miss C. E. Hill .....		
Mr. and Mrs. Daniel Leather and Fam. (second moiety of £1,500) 525 0 0			Dr. Dale (balance) .....		
Mr. Isaac Leather (second moiety of £100) .....			Mr. J. R. Northmore .....		
50 0 0			Mr. Sellick .....		
Mr. Ralph Harrison, <i>Chinley</i> , near <i>Chapel-en-le-Frith</i> , for Heald Town College, South Africa ....			Mr. Hawken, (half) .....		
20 0 0			Mr. Southern .....		
Mr. Trounson, <i>Blackheath</i> (balance) 5 0 0			64 5 0		
Rev. A. F. Abbott, <i>Glossop</i> (balance) 5 0 0			SOUTHWARK CIRCUIT.		
Wednesbury, Spring Head .....			Mr. Long .....		
51 12 0			Mr. Chatham .....		
Rochdale .....			Mr. Dadd .....		
5 12 6			Mr. Leslie .....		
Watlington .....			1 4 0		
4 17 0			1 1 0		
Walsingham .....			NORFOLK STREET, SHEFFIELD.		
1 17 8			Mr. and Mrs. Isalah Waddy .....		
Luton .....			Ditto, for the Fletcher Memorial		
1 0 0			Chapel .....		
			2 2 0		

## GENERAL MISSION FUND.

*Remittances from District and Circuit Treasurers to the Wesleyan Mis-  
sionary Society, received by the General Treasurers, since the last  
announcement.*

LONDON DISTRICT.			£. s. d.			HALIFAX AND BRADFORD DISTRICT.		
Spitalfields ...			Blackheath ...			Holmfirth ....		
25 7 4			Homerton.....			28 9 7		
Brixton Hill... 23 2 0			Chelsea.....			Hebden Bridge 20 0 0		
Woolwich..... 70 17 1			Gt. Queen St.. 1 3 2			48 9 7		
Stanhope St.... 32 4 5			Palace Yard ... 3 12 6			NEWCASTLE DISTRICT.		
Tottenham ... 32 16 8			Hackney ..... 31 0 10			Newcastle, East 72 18 4		
Stratford ..... 1 0 0			Sydenham ... 8 12 6			Newcastle..... 2 16 8		
Southwark ... 22 7 6			St. John's Wood 15 5 0			Durham ..... 51 1 6		
Hinde Street... 2 2 0			Windsor ..... 3 8 0			Wolsingham... 28 10 3		
Westminster... 24 13 2			Peckham ..... 15 0 0			Hexham ..... 2 13 7		
Bayswater..... 50 19 9			Islington ..... 10 4 10			Houghton-le- Spring ..... 52 2 11		
Barnet ..... 3 3 1			559 2 3			North Shields. 64 0 0		
Guildford ..... 5 2 0			SOUTH WALES DISTRICT.			274 3 3		
Pimlico ..... 12 8 6			Ebbw Vale, &c. 16 10 5			LINCOLN DISTRICT.		
Stoke Newington 11 10 0			Cardiff ..... 2 19 7			Lincoln..... 35 0 0		
Camden Town. 1 1 0			Ystumtuen ... 11 10 0			Alford, &c. ... 1 11 6		
Lower Norwood 3 8 6			81 0 0			36 11 6		
Lambeth ..... 80 0 0			OXFORD DISTRICT.					
Studley Road.. 88 2 3			Swindon ..... 2 10 0					
Grove, South- wark..... 5 0 0								
Starch Green.. 10 9 5								
Walton-on- Thames..... 20 0 0								
Bow ..... 4 4 0								
Hammersmith 25 0 0								

SHEFFIELD DISTRICT.			BEDFORD AND NORTHAMPTON DISTRICT.			WHITBY AND DARLINGTON DISTRICT.		
	£.	s. d.		£.	s. d.		£.	s. d.
Sheffield, West.	38	17 8	Bedford .....	10	0 0	Stockton .....	32	0 2
Ditto, North...	60	1 9	Newport Pag-			Darlington ...	179	2 3
Barnsley .....	68	13 4	nell .....	15	0 0			
	167	12 9	Luton .....	40	0 11		211	2 5
			St. Ives, &c ...	61	11 3			
			Wellingborough	8	14 10			
				135	7 0			
MANCHESTER AND BOLTON DISTRICT.			CHANNEL ISLANDS DISTRICT.			EXETER DISTRICT.		
Cheetham Hill	30	0 0	Guernsey, Eng.	40	0 0	Exeter .....	63	8 0
Grosvenor St.	100	0 0				Dunster .....	30	0 0
Great Bridge-						Bridgewater ...	5	14 6
water St. ...	18	0 0				Budleigh-Salter-		
Oxford Road.	21	10 0				ton .....	15	4 0
Stockport N...	140	11 4				Bideford .....	1	0 0
Bolton, Wesley	99	6 2					115	6 6
	409	7 6						
MACCLESFIELD DISTRICT.			DEVONPORT DISTRICT.			BATH DISTRICT.		
Macclesfield ...	25	0 0	Launceston ...	37	18 0	Midsomer Nor-		
Tunstall .....	2	2 0				ton .....	86	7 10
Burslem .....	30	2 0				Shaftesbury ...	43	4 7
Congleton .....	17	0 0				Glastonbury ...	1	11 0
Leek .....	51	10 8				Devizes .....	19	9 4
	125	14 8				Shepton Mallet	17	8 1
						Blandford .....	12	10 10
						Bradford-on-		
						Avon .....	33	15 11
						Bath, &c. ....	7	8 1i
							221	16 6
SWANSEA DISTRICT.			NOTTINGHAM AND DERBY DISTRICT.			PORTSMOUTH DISTRICT.		
Haverfordwest	39	4 1	Derby .....	58	10 0	Portsmouth ...	33	17 2
Aberystwith...	6	7 11	Oakham .....	5	0 0	Andover .....	5	0 0
Tredegar .....	12	2 11	Leicester, &c..	1	10 0	Fareham ... ..	2	16 9
Neath .....	15	6 4		65	0 0		41	13 11
	78	1 3						
BIRMINGHAM AND SHREWSBURY DISTRICT.			EDINBURGH AND ABERDEEN DISTRICT.			LIVERPOOL DISTRICT.		
Wednesbury,			Edinburgh ...	61	2 9	Liverpool, Pitt		
SpringHead	112	18 0	Glasgow, W....	4	16 0	Street .....	59	9 10
Do., Wesley ...	10	0 0	Zetland Isles...	11	14 6	Do., Wesley ...	2	4 0
West Brom-				77	13 3	Warrington ...	20	7 6
wich .....	1	19 1				Garstang .....	15	1 8
Knighton .....	28	0 0					97	3 0
Worcester .....	2	5 0						
Leamington ...	11	11 0						
	166	13 1						
BRISTOL DISTRICT.			HULL DISTRICT.			NORWICH AND LYNN DISTRICT.		
Bristol, King St.	9	3 0	Grimsby .....	24	0 0	Bungay .....	17	0 0
Do., Langton St.	7	7 0				Swaffham .....	35	8 10
Risca .....	3	3 0				Downham .....	6	11 0
	19	13 0					58	19 10

*Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.*

	£.	s.	d.
A Friend to Missions, by the Rev. W. B. Boyce .....	850	0	0
Legacy of the late Miss Farmer, of <i>Gunnersbury House, Acton</i> .....	500	0	0
Legacy of Mr. Duncan Murchison, late of <i>Hammersmith</i> ; Messrs. G. Hobbs and J. K. Sutcliffe, Executors, £200, less duty, &c. ....	165	19	6
William Brock, Esq., <i>Exeter</i> .....	50	0	0
An old Lover of Methodism, but not a member, by Rev. T. Wenn, <i>Penryn</i> . ..	25	0	0
William Andrews, Esq., <i>Liverpool</i> , quarterly contribution .....	25	0	0
Annual Legacy of the late Miss Harvey .....	23	12	0
Legacy of Mr. James Mackay, of <i>Devonport</i> , Messrs. Rickard and Holman, Executors, £25., less duty .....	22	10	0
Lady Ellis, <i>Southall Park</i> , Donation .....	20	0	0
Ditto, annual Subscription .....	5	0	0
<i>Whitefield Road, Liverpool</i> , Juvenile Association, towards erecting a School Chapel at Kandy, Ceylon .....	20	0	0
J. Raw, Esq., for Padua, Italy .....	20	0	0
Legacy of Mr. H. Heard, of <i>Lambeth</i> , by Mr. J. Corderoy .....	19	19	0
Legacy of Miss M. M. Hinchliff, of <i>Hampstead Road</i> , Messrs. J. E. and J. J. Hinchliff, and T. W. Outram, Executors .....	19	10	0
Mrs. and Miss Holy, <i>Leamington</i> .....	11	11	0
W. C. Hewitson, Esq., <i>Walton-on-Thames</i> .....	10	0	0
Mrs. Bunting, annual .....	5	5	0
Ditto, in memory of the Rev. W. M. Bunting .....	5	5	0
Ditto, in memory of Miss H. W. Bunting.....	1	1	0
Miss Bunting.....	1	1	0
R. A. Gray, Esq. J. P., <i>Peckham Road</i> .....	5	5	0
Beta, for Italy, by Rev. G. T. Perks, M.A. ....	5	0	0
Mr. Cater, <i>Grove Branch, Southwark</i> .....	5	0	0
Legacy of Ralph Green, Esq., of <i>Crawcrook, near Ryton, Durham</i> .....	5	0	0
A Friend to Missions.....	5	0	0
A Lover of Missions, per Rev. Dr. Osborn .....	5	0	0
Mr. Joseph Turner, <i>Groombridge</i> .....	5	0	0
Mr. and Mrs. John Turner, <i>ditto</i> .....	3	0	0
Mrs. Turner, sen., <i>ditto</i> .....	1	0	0
A Friend to Missions, by the Rev. W. B. Boyce .....	3	18	0
Mr. G. Face, <i>Farringdon</i> .....	2	10	0
Dr. Sandwith, <i>Beaconsfield, Bucks.</i> .....	1	1	0
Temperance Offering, <i>Alford Circuit</i> .....	1	1	0
A Friend, by Mrs. Samuel, <i>Windsor</i> , for Grateful Hill Chapel, Jamaica ..	1	1	0
Mr. A. N. Palmer, for the Mysore Chapel .....	1	1	0

#### JUVENILE MISSIONARY ASSOCIATIONS.

Tottenham .....	21	10	5
Stanhope Street .....	20	0	0
Bayswater .....	15	13	8
Bow .....	4	4	0
Palace Yard .....	8	12	6

Printed by WILLIAM NICHOLS, of 6, Stratheden Villas, in the Parish of Hackney, in the County of Middlesex; and published by him at his Office, 46, Hoxton Square, in the Parish of Shoreditch, in the County aforesaid.—April 25, 1868.

MAY 25, 1868.

*Registered at the General Post-Office for transmission abroad.*

The  
**Wesleyan Missionary Notices,**

RELATING PRINCIPALLY TO

**THE FOREIGN MISSIONS**

UNDER THE DIRECTION OF

**THE METHODIST CONFERENCE.**

MISSIONS COMMENCED, 1769.]

[SOCIETY FORMED, 1812.

**For JUNE & JULY, 1868.**

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**THIRD SERIES. VOL. XV.**

**FIFTY-FIRST YEAR FROM THE COMMENCEMENT.**

**LONDON:**

**THE WESLEYAN MISSION-HOUSE,**

**BISHOPSGATE-STREET WITHIN, E.C.;**

**WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE  
TO BE ADDRESSED TO THE GENERAL SECRETARIES.**

*All Drafts and Post-Office Orders remitted to the Mission-House are to be  
made payable, in LONDON, to the Rev. William B. Boyce.*

*Post-Office Orders should be made receivable at the Chief Office, London.*

**PRICE ONE PENNY.**



MANCHESTER AND BOLTON DISTRICT.

	£	s.	d.
Oldham Street	88	4	4
Radnor Street	60	10	8
Oxford Road...	51	11	11
Irwell Street...	36	4	7
Grosvenor St.	25	0	0
Cheetham Hill	46	0	0
Bolton, Wesley	18	0	0
Do., Bridge St.	55	0	0
Altrincham ...	35	17	4
Bochdale .....	8	18	8
	375	0	7

LIVERPOOL DISTRICT.

District Anniversary .....	320	13	8
Liverpool, Pitt Street .....	74	0	10
Do., Wesley ...	26	19	1
Do., Brunswick	66	0	9
Birkenhead ...	61	18	4
Chester.....	10	17	0
Rhyl .....	2	2	0
Southport.....	50	0	0
Blackpool.....	10	0	0
Lancaster .....	20	0	0
	642	6	8

CARLISLE DISTRICT.

Penrith.....	81	0	0
Cookermouth	11	6	5
Ulverston.....	10	0	0
	52	6	5

HULL DISTRICT.

Hull West ...	14	0	0
Beverley .....	12	10	0
Epworth .....	10	0	0
	36	10	0

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£	s.	d.
District Anniversary .....	69	2	1
Cherry Street	40	2	0
New Town Row	11	18	7
Birmingham, Wesley .....	19	15	0
Walsall, Centenary .....	45	0	0
Shrewsbury ...	20	0	0
Oldbury .....	7	18	9
Stourport .....	6	6	2
	219	17	7

BATH DISTRICT.

Yeovil .....	21	16	11
Midsomer Norton .....	5	0	0
	26	16	11

NEWCASTLE DISTRICT.

Hexham .....	20	0	0
North Shields.	16	0	0
Gateshead.....	6	1	4
	42	1	4

CHANNEL ISLANDS DISTRICT.

Guernsey, French .....	110	12	6
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WHITBY AND DARLINGTON DISTRICT.

Whitby.....	17	0	6
Darlington ...	50	11	8
	67	11	9

YORK DISTRICT.

	£	s.	d.
York.....	400	0	0
Thirak .....	27	10	0
Northallerton	28	0	0
Ripon .....	50	0	0
Selby .....	170	0	0
	675	10	0

LINCOLN DISTRICT.

Lincoln.....	15	0	0
Horncastle ...	18	10	0
Spalding .....	2	10	0
	31	0	0

NORWICH AND LYNN DISTRICT.

Norwich .....	6	5	1
Lynn.....	6	6	0
Bury St. Edmunds .....	10	0	0
	22	11	1

LEEDS DISTRICT.

Leeds, Brunswick.....	56	12	5
Ditto, Oxford Place .....	22	0	0
Wakefield.....	107	1	2
Otley .....	84	16	0
	270	9	7

EXETER DISTRICT.

Barnstaple ...	10	10	0
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ANNIVERSARY COLLECTIONS.

	£	s.	d.
Southwark .....	17	18	8
City Road .....	43	10	8
Centenary Hall .....	22	15	6
Great Queen Street .....	45	10	8
Breakfast Meeting for China .....	84	18	8
Exeter Hall .....	189	6	5
District Anniversary .....	18	8	6



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	£.	s.	d.
E. T. E., at Messrs. Smith, Payne, and Smiths .....	200	0	0
Isaac Holden, Esq., M.P. (donation) .....	100	0	0
Ditto, for the China Mission .....	20	0	0
Legacy of the late Mr. John Stainton, of <i>Alford</i> , to the Wesleyan Methodist Missionary Society, sent by Robert Abbott, Esq., <i>Alford</i> ...	100	0	0
Mr. J. Diggles, <i>Torquay</i> , by the President of the Conference.....	100	0	0
Legacy of the late Mr. John Wilson, <i>Penley Grove Street, York</i> , Mr. W. Hill and Mr. Leaf, executors, £100, less duty.....	90	0	0
William Allen, Esq., <i>Woodhead Hall, Cheadle</i> , by W. S. Allen, Esq., M.P.....	50	0	0
Dr. Wood, <i>Southport</i> .....	50	0	0
J. Rae, Esq., for Padua, Italy .....	20	0	0
James Lindsay, Esq. for Italy.....	20	0	0
Legacy of the late Mr. E. Dykes, of <i>Presteign, Radnorshire</i> , Mr. James Davis, executor.....	10	0	0
John Chubb, Esq., in memory of his Father .....	20	0	0
A Friend in the <i>Bradford on Avon Circuit</i> .....	14	0	0
Rev. Dr. and Mrs. Hoole (annual) .....	10	10	0
Messrs. Spicer Brothers .....	10	10	0
James Howard, Esq., <i>Bedford</i> , for China .....	10	0	0
G. M. Kiell, Esq.....	10	0	0
A Friend to Missions, by Rev. Thornley Smith, <i>Maidstone</i> (half-note) ...	5	0	0
Legacy of the late Mrs. Brazier, of <i>Shrewsbury</i> , by Rev. W. B. Dennis ..	5	0	0
First Fruits .....	5	0	0
Miss Farmer, for China, by Rev. Dr. Hoole .....	5	0	0
Mrs. P. B. Hall, for ditto.....	5	0	0
The Hon. Judge Marshall, <i>Halifax, Nova Scotia</i> .....	4	0	0
Mr. Sercombe, <i>Sydenham</i> .....	3	3	0
Ditto, for China ...	3	3	0
Robert Cook, Esq., <i>Lynn</i> .....	3	3	0
H. H. Cook, Esq., <i>Lynn</i> .....	3	3	0
Friends in <i>Liverpool</i> , for Mrs. Symons' School at Bangalore .....	2	10	0
Mrs. Smithies, for Padua .....	2	0	0
Mr. A. W. Scott .....	1	1	0
An Unprofitable Servant, <i>Glastonbury</i> .....	1	0	0
A few Friends, for India, by Rev. Dr. Osborn.....	1	0	0
J. Candlish, Esq., M.P. ....	1	0	0
Major-General Sir Isaac Campbell Coffin .....	1	0	0

#### JUVENILE MISSIONARY ASSOCIATIONS.

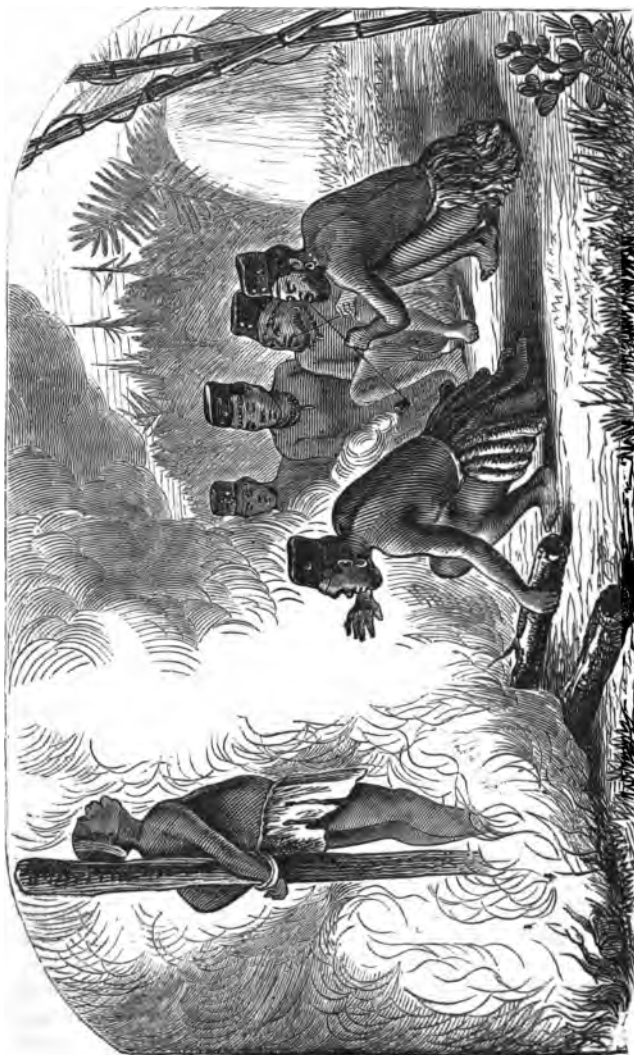
	£.	s.	d.
Dalston .....	10	0	0
Walworth.....	8	13	5
Colchester .....	5	2	5
Spalding .....	2	2	0

Printed by WILLIAM NICHOLS, of 6, Stratheden Villas, in the Parish of Hackney, in the County of Middlesex; and published by him at his Office, 46, Hoxton Square, in the Parish of Shoreditch, in the County aforesaid.—May 25, 1868.

No. CXCII.

JUNE, 1868.

PAPERS  
RELATIVE TO  
THE WESLEYAN MISSIONS,  
AND THE  
STATE OF HEATHEN COUNTRIES.  
(PUBLISHED QUARTERLY.)



BURNING OF A KAFFIR WOMAN ACCUSED OF WITCHCRAFT.

## WITCHCRAFT IN SOUTH AFRICA.

(From the Rev. W. Taylor's "*Christian Adventures in South Africa.*")

A KAFFIR WOMAN BURNT TO DEATH. HER SON, THROWN INTO THE FIRE, NARROWLY ESCAPED PERISHING WITH HER.

IN addition to the facts recorded in previous chapters, illustrating the horrors of witchcraft, or rather of the witch-doctors, I will give a few facts from the pen of Brother Jenkins, as follows:—

"Under the pretext of witchcraft, it was common almost every week to see houses, and sometimes whole villages, burnt; and the most horrible tortures inflicted upon their owners, often resulting in their death.

"In no part of South Africa was this horrible thing carried on to the same extent as in Pondo-land. These things I have seen, when on my tours, preaching for weeks together from kraal to kraal. On one of those tours I came to a small valley, where five kraals had just been burnt to the ground, by order of Faku's brother, Umcwenge. The witch-doctor, or priest, had sentenced the whole population of those kraals to death, by the most excruciating tortures that men and devils could invent. The exterminating decree was so terrible, that not even a dog should be allowed to escape; and thus every dog, man, woman, and child in that valley perished."

A case which occurred near Palmerton Mission Station, not far from Brother Jenkins' house, may suffice to illustrate one of many methods employed by those diabolical doctors, and the slaves of their superstition, to render even the terrors of death a thousand-fold more terrible.

A poor woman was accused of bewitching somebody, and the doctor ordered that she should be

tied to a post in front of her own hut, and by slow tortures roasted to death. A glance at the accompanying cut will give an idea of the tragic scene. It is too horrible to gaze upon! But if to look at a mere picture is so horrible, what must be the effect on the heart of the Missionary living in the midst of such realities; what the horrible degradation of those who inflict such tortures; what the pains of the poor wretches who endure them? A sublime charity is the missionary enterprise, and what a work of mercy is the Missionary's self-sacrificing life! "The dark places of the earth are full of the habitations of cruelty." After all the talk we are accustomed to hear about the virtues of the heathen, and the inherent goodness of human nature, the awful fact still stands out, that all is dense darkness where the Gospel is not preached; and, although many who hear it do not accept Jesus Christ, still they are indebted to its elevating influence for all the blessings they enjoy above the common lot of the heathen. The day the poor woman was roasted to death, a young man came to Brother Jenkins so severely burnt as scarcely to be recognised as a human being. It was a son of the woman who was being burned at the stake, as the best blood even of Christian England used to be treated in Smithfield. The young fellow yielded to his filial instincts, and tried to intercede for his dying mother. Her tormentors rushed at him, seized him, and threw him headlong into the

flames, from which with great difficulty he managed to extricate himself, and fled to the Mission-

ary, under whose kind treatment he recovered, and is now living in Natal.

INFLUENCE OF THE GOSPEL ON WITCHCRAFT. THE CHIEF FAKU DISSUADED FROM MURDERING HIS BROTHER, SUSPECTED OF WITCHCRAFT.

"It would occupy too much space," says Mr. Jenkins, "to tell of all the lives saved through the agency of the Missionary. His very home is a sanctuary to which the suffering refugee may flee and be safe."

Just before my visit to Palmer-ton, a man who had escaped the death-sentence for a suspicion of being a wizard, by fleeing to the Station, after remaining there in safety for some months, became emboldened, and, though warned of danger, had crossed the Station lines, and was at once arrested and tortured to death.

Every accident to a Chief, or sickness of any kind, has always been attributed to witchcraft; and they believe that there can be no recovery till the wizard is "smelled out," and banished. Christianity is slowly sapping the foundations of this murderous old system, as may be illustrated by the following facts from Mr. Jenkins:—

"Faku's mother, I think, was a true Christian. She died about twelve years ago, and left strict orders that there should be no 'smelling out' on her account, which orders were obeyed.

"Faku's great wife, we have cause to believe, died in the Lord, and she would allow no one to be put to death on her account. One of Faku's sons died a Christian. His good conduct so endeared him to the whole tribe, that his death was an occasion of mourning throughout the nation. The witch-doctors made it out that he *died through the Word of God*; and hence no one was put to death for him."

The son of this good young chief was converted to God during our series of services at Emfundisweni; and Brother Jenkins tells me by letter that he is growing in grace and usefulness.

The old Chief Faku was very ill a few years ago, and the doctors would not allow any person to see him. As the case was of such vast moment, involving the life of the great Chief, there must be a grand "smelling out," and a victim worthy of such an occasion. A Chief, Faku's own brother, Cingo, was declared by the doctors to be the leading wizard who had bewitched the great Chief: and he was accordingly sentenced to torture and death. Tidings of these proceedings reached the Mission Station, and Brother Jenkins considered it unsafe to interfere; but Mrs. Jenkins, with tears and entreaties, persuaded him, at the hazard of his life, to go and try to dissuade Faku from having his brother put to death. "I went," says Jenkins, "with fear and trembling. It was a long time before the doctors would allow Faku to be told I had come. When he heard of my arrival, and expressed a wish to see me, the doctors would not allow me to see him in his royal hut, in which he lay, so by his order he was carried into another hut, where I was allowed to see him. His condemned brother was present; and, from his dejected appearance, it was evident that he apprehended a speedy execution. After some preliminary remarks, Faku said, 'Teacher, do you see how some of my own people hate me, in sending the wild cats to kill

me?' His meaning was that they had bewitched him.

"I replied, 'Faku, to my certain knowledge there is not a man in the tribe who would do such a thing against his Chief and father. They love you too well to think of doing such a thing.'

"Do you think so?' he inquired, with evident surprise.

"I am sure of it.' This led the way to a free range of conversation," says Jenkins, "by which I fairly won his confidence. I then said to him, 'Faku, Mrs. Jenkins, who you know is your best friend, entreated me with cries and tears, and would give me no rest till I consented to come to you, and try to save your brother Cingo from death!' There sat the condemned Cingo, under the dark shadow of death, listening to all that was said on both sides. 'Faku, I plead for the life of your brother Cingo, because I know he is not guilty; and I know you are not the man to stain your hands with the innocent blood of your own brother!' Faku hesitated a few moments in deep thought, for it is a very seri-

ous business even for a great Chief to ignore the judgment of the witch-doctors; then, lifting up his eyes, he said emphatically, 'My Umfundisi,' (Teacher,) 'you have saved Cingo! He shall not be killed!' O, to have seen," exclaims Jenkins, "the effect of that announcement on Cingo! It was quite beyond any power of description; his eyes flashed with rapturous joy, and he hardly knew how to contain himself. He was saved that day from death, and is still alive, and very anxious to have religious services at his village as often as possible. One of his sons comes every fortnight, sixteen miles, to attend our Sabbath services, and is a promising young Chief.

"Witchcraft is now altogether on the wane in Pondo-land; and I hope," says the good old veteran,\* "that it will soon be no more."

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\* Since this Paper was sent to the printer, intelligence has been received of the death of the veteran Missionary, the Rev. Thomas Jenkins, on the 2nd of March.

Within the *Cape Colony* there are 278,000 Europeans and 783,000 coloured. In *British Kaffraria* 8,200 Europeans, and 78,000 Kaffirs. In the colony of *Natal* 17,000 Europeans and 170,000 Zulus, besides 6,865 Coolies. Beyond the Colonies, in *Kaffirland*, and north of the *Orange River*, the population is estimated at 750,000. The total amounts to above 2,000,000 of people, scattered over an area of more than 1,000,000 square miles. It is a great work to contend with the evils and miseries of heathenism over so large a portion of the earth's surface. "Pray for us, that the word of the Lord may have free course and be glorified."

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EVERY PERSON who subscribes to the Wesleyan Missionary Society one Penny, or upwards, weekly, is entitled to one of these Papers; and every one who collects for the Society to the amount of one Shilling, or more, weekly, is entitled to the Missionary Notices. These Papers, the Monthly Notices, the General View of the Wesleyan Missions, Addresses, Cards, and Books for Collectors, and Missionary Boxes, will be sent to the order of any of the Methodist Ministers, or the Secretaries or Treasurers of the Auxiliary or Branch Wesleyan Missionary Societies.—All orders are to be sent to the General Secretaries, Centenary Hall and Mission House, Bishopsgate Street Within, London.

MAY 25, 1868.

NOS. 174 & 175. THIRD SERIES.

## WESLEYAN MISSIONARY NOTICES.

JUNE AND JULY, 1868.

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### ANNIVERSARY OF THE WESLEYAN-METHODIST MISSIONARY SOCIETY.

THE entire series of services connected with the recent Anniversary has been richly crowned by the Divine blessing. The preparatory sermons were eminently seasonable as to their topics, and evangelical as to their tone; and were attended by an unction from above which could hardly fail to improve the personal piety and to quicken the Missionary zeal of those who heard them. The Rev. W. T. RADCLIFFE, of Manchester, preached at Southwark Chapel, on Tuesday evening, April 28th; the Rev. J. D. GEDEN, of Didsbury, at City Road Chapel, on Wednesday evening, the 29th; the Rev. J. BEDFORD, President of the Conference, at the Centenary Hall, on Thursday morning, the 30th; and the Rev. DONALD FRASER, M.A., of the Free High Church, Inverness, at Great Queen Street Chapel, on Friday morning, May 1st. On Sunday, May 3rd, most of the metropolitan pulpits were occupied by strangers, either from the country or from neighbouring Circuits in London. The congregations were large, the collections were liberal, and much of the presence of the God of Missions was felt.

The China Breakfast Meeting, which was held on Saturday morning, May 2d, had the honour, for the second time, of a Wesleyan Sheriff of London in the Chair. Mr. Sheriff M'ARTHUR's comprehensive and practical address will appear, together with the report of the whole proceedings, in a separate pamphlet, which may be had at the Mission-House, and will well repay a thoughtful perusal.

The Annual Meeting was held in Exeter Hall, on Monday, May 4th. At an early hour the spacious room was quite full, and presented a most animated appearance. The front platform was occupied by well-known and long-trying friends: JAMES HEALD, Esq., General Treasurer; Mr. Sheriff M'ARTHUR, SIR FRANCIS LYCETT, W. S. ALLEN, Esq., M.P., J. R. KAY, Esq., J. LINDSAY, Esq., Belfast, W. SMITH, Esq., Gledhow, and others.

For the full and accurate report of the Meeting, we are indebted to the "Watchman" and "Methodist Recorder." The report will be read with deep interest by thousands in these and other lands, who, though absent in person, were present in spirit.

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The proceedings were opened by the Rev. WILLIAM ARTHUR, M.A., who gave out the 275th Hymn, commencing,—

“The Lord unto my Lord hath said;”

after the singing of which he read Isaiah lii., and then called on the Rev. GERVASE SMITH, M.A., who engaged in prayer.

ISAAC HOLDEN, Esq., M.P., announced by the Rev. W. ARTHUR as having consented to take the chair, was called on to do so accordingly, which he did amid loud cheers.

MR. HOLDEN said,—Ladies and gentlemen, my dear Christian friends, I should like to make myself heard at the extreme end of this hall, and I would immediately sit down if I could not make you all hear; because I think each speaker who attempts to address you should have the consciousness at the very beginning that every one who is here present, in order to profit by this meeting, and to receive the knowledge, enjoyment, and spiritual good to be gained from it, ought to hear what is said. My dear friends, I am not wearied of this good cause; I am not bowing under the weight of years, but I have been forty-six years a member of the Wesleyan Methodist Society; a very unworthy member, not fully exemplifying in my experience and conduct, I am afraid, those glorious principles which it is our peculiar honour and duty to hold out and maintain; but still I have been so long a member. I had the honour and advantage of being a member of the Methodist Society at a very early period of my life, and I have, during the greater part of its years, and almost from the very earliest period, taken an active part in promoting the objects of the great Society whose anniversary we now hold. For many years I was a very humble speaker at very humble Missionary Meetings; by-and-bye I became promoted by being Chairman of Missionary Meetings; and, knowing that the office is not a mere form, but that it is necessary to give interest to such meetings, and that it is a peculiarly English institution to have Chairmen, I was always ready when requested to respond to the call of the greatest or the smallest place that honoured me with an invitation. I now feel highly honoured in being Chairman of this meeting in Exeter Hall. I think this must be the greatest honour to which a Wesleyan lay-

man can aspire. I have attained that honour, and I think I may now, having arrived at the zenith of a Wesleyan layman's ambition, gradually and contentedly sink down into neglect and oblivion. I have no eloquent address to give you; it has been a fault perhaps of my mind, or of something else,—perhaps I have been too idle or too much occupied with other matters; but I have never been able to prepare a speech; and I have sometimes felt the great disadvantage of this, because I may often miss saying that which is most important to be said, and what I do say is very often so lamely and so coldly said as to produce no impression. I will endeavour not to trespass upon the meeting too far, or to take advantage of my position as Chairman to occupy time which should be employed by men of much greater and more distinguished ability than mine. But I think it is becoming in me to say a little in reference to this great work of God. I think it is the most desirable thing that a Christian can have before his mind to diffuse the knowledge of that Divine religion which he has happily experienced himself. I think that the organization of the Wesleyan Church, with all deference to other Churches,—the peculiar organization of the Wesleyan Church,—a fact which I would commend to the serious and solemn study of the leading members of other Churches; our working organization, I say, gives us a very great advantage in carrying out the designs of this Missionary institution. Our Church is especially a lay Church. All John Wesley's “helpers” were essentially, in his idea, laymen. Now we have risen to a kind of regular church order; we have got a ministry, which is a very great honour, and I think it is very natural that it should be so. Those lay helpers have now become our pastoral members and agents; they have now

become our ministers; and there is no class of men on the face of the earth that I love and respect more—for whom I have a more profound respect—than I have for the ministers of the Methodist Church. So far as I have known them, and other men of the same class, I have found them to be equal to any in intelligence; and in intelligence, perhaps, of a more practical kind, speaking candidly, than I have met with in the clergy of other churches. They are devoted and laborious men; they begin by working, and they go on by working, and they work until they fall down in harness. We have had very solemn instances of that during the past year. Those honoured men who have fallen during the past year were men for whom I entertained the most profound and ardent affection and respect. But I think we all, as Christians, desire to work for God and for the Church as long as life allows us to do so,—to work in some way; and there are others, members of distinguished families, who have been devoted to this great work, who have also fallen during the last year. We remember them with affectionate regret, but also with affectionate joy and thankfulness. I have great confidence still in our Missionary Society. I have confidence in the men who are placed at its head. I think we have been singularly fortunate in the men whom we have selected to administer the affairs of this great Society. Having confidence, then, in our organization, and, of course, confidence in our principles, because I think we take a genuine and a primitive view of Christianity, and having confidence in the peculiar organization of this Society as a Missionary Society, and in the men who direct its affairs, I am ready still to work for it, and still to make sacrifices for it. I would not go into any abstract questions to-day. I must remember that this is a Missionary Society, that it is the anniversary of a Missionary Society, and I hope that neither I myself nor any other speaker will be induced to turn aside into any devious path. The great political question of the day might tempt us to go aside, because it is a religious as well as a political question; but we really must not touch on such questions as that. I do not like to hear sermons preached on these occasions; and, therefore, I will not go into any sort of criticisms at all about

any distinctive doctrines of Christianity, or any peculiar modes of Church discipline. I will leave all this to the pulpit, and to other occasions devoted to their proper discussion; and I should like to confine myself exclusively, in the few remarks which I have yet to offer to you, to practical Missionary topics. I always like to hear a Missionary speak; but I think his speech is lost unless he gives us a few facts, if it should only be the history of some humble individual who was brought to a knowledge of the truth, and reanimated by its doctrines and died in its triumphs, that would be satisfactory. For what we all crave after are facts. We are all asking ourselves, Have the means we have spent and the labours we have put forth accomplished any object? and the reason why we are anxious to hear returned Missionaries and others is to know really what we have done. My observations have been very varied, and perhaps in my short life I have seen as much to make the subject of observation and to call forth thoughtful observation as most men. My life has been full of incidents, and I have been thrown among a great variety of mankind, all classes of men,—scientific sceptics, literary unbelievers, people who are deeply tainted, and not a few under the perfect dominancy of Roman Catholicism. I have been much in France, and for the last two years I have spent some months in Italy. My growing impression is that the world needs Christianity; and having been so long in France, standing by our Missionaries there, I may tell you a little in reference to that great country. I have related my story at various smaller Missionary meetings and at some nearly as large as this; but I think it is fitting that you should just hear a little of what we have done in France, and a little of what we are doing in Italy, which I can communicate to you as the result of my personal observation. My opinion is that in those great countries the prevailing superstition, for I cannot call it religion, is Romanism. Although I am willing to regard a Romanist as a fellow-creature and a fellow-subject,—to love him, and respect him as such, and to respect his personal liberty, and his conscientious convictions, still I must say that there is no individual, not excluding even the Mussulman, whose position I more deeply commiserate, and there is



no superstition that I more utterly detest, than that of the Romanist. I might say, as a man who is now required to look at these things—which I have done, indeed, during my life, but now more than ever—from another aspect than the mere social or religious point of view, that I consider it the greatest calamity that a people can suffer to be under the power of a man whom they believe to be, because he professes to be, the guardian of their consciences and the keeper of their privileges with respect to their future state. When a man believes that a priest or a religious system does for him all that it is the prerogative of Heaven to do for him, then I think the personal liberty and safety of that man—and where there is a nation of such men, the liberties and safety of that nation—are endangered by those unhappy circumstances. Now, I think the greatest evil of Romanism is this, that the priests hold the consciences of all their adherents, and profess to open to them the way to heaven or shut it, according to their own will. When the people believe this, there is an end of all personal liberty, and priestcraft governs the people, governs the world. This I consider one of the foulest and most dangerous evils resulting from Romanism. I have told Romanists themselves the same thing; I am never backward to proclaim it; and I know that every man whom I address here must feel convinced that my position is a perfectly sound one. Therefore, as a lover of mankind, as a philanthropist, as an Englishman, as a member of one of the great European families, I desire and pray above all things in this world, that Europe may be delivered from the thralldom of Romanism. We have something at home that is coming very near it. Once when I was returning from France, having made a long journey, after travelling all night and all day, I came to the dear old county of Yorkshire—for it is dear to me for several reasons, although not the place of my birth—and on the way I met with a young clergyman of the Church of England. When he learned that I had been in France, he said to me, "My dear Sir, how did you find the dear old Mother Church in France? are not its services very grand and imposing, and does not it exercise a very happy influence upon the people?" I told him that I had been living there for many years, but I said, "No, Sir, I am a Protestant, and I think Roman-

ism the greatest curse that could have fallen upon France." "O! Sir," he said, "you must be mistaken;" and speaking on various topics he came to confession, and he said, "We, the young clergymen of the Church of England, are resolved to bring our people back to confession. By giving up the confessional, we lost our hold on the people of England." That youth did not know the man he was speaking to, and it will appear from the sequel of my story that he did not. He said to me, "The proof that the confessional is the best discipline of the Christian Church is, that there is a sect in this land who, during the last hundred years, have spread themselves over the world, and, in fact, are competing strongly with the old Mother Church, and in numbers and influence are the largest sect of the Protestant Church, and they have confession once a week." Our talk was drawing to a close, for he then had his hand on the door of the railway carriage to leave, and he said how sorry he was he could not continue so interesting a conversation; and I said, "If we had continued it, I might have informed you all about the sort of confession practised amongst that sect of whom you speak;" for, of course, we all know the sect to whom he referred. The confessional and the doctrine of purgatory hold the people of the Continent in a state of abject slavery. The crowned heads of Europe are bowing under its terrible tyranny. The Emperor of the French, of course, must profess to be a Roman Catholic Christian in his public capacity; but I may be allowed, either publicly or privately, to question whether he willingly submits to that power which dictates to him the policy that he must act upon. The King of Italy now is hampered by this same influence. The Emperor of Austria is rising up with his people to throw off the yoke, and the statesmen of the Continent are in rebellion against the system; and, politically, it is dying. And how is it possible that in this enlightened country it should endeavour to fasten its talons upon the consciences and minds of the people? I am afraid of my unstudied speech wandering away too far, and trenching upon the time of other speakers; but I will endeavour to be very brief. It is our duty, I think, as a Christian people to establish in Europe at least a few influential and permanent centres of a genuine Christianity. I am

speaking for the Continent of Europe; for France, which I love so well; and for that fair Italy, which is promising to rise from its ashes, and from the thralldom under which it has laboured for so many centuries. I say, I think it is our duty at least to establish a few permanent and influential centres in Europe, from which may spread the influence of a primitive Christianity. I will not fatigue the meeting by going into details to show that we have done this in France; but I was told by one of the most distinguished clergymen of the Reformed Church of France that, but for the Methodist influence upon that Church, it would have lost its moorings, and would have become altogether uninfuential for good in France,—that it could not have resisted the more powerful and better organized system of Romanism, against which it had to contend, but for the reviving influence which Methodism gave to it. He told me that there were to his knowledge some three hundred Ministers who held the Gospel faith, as we hold it, in that Church; and that they owed their Christian experience to the influence of our late Dr. Charles Cook, and his successors in the French ministry. I have repeated this frequently, and I repeat it here to-day, and am very glad to have the opportunity of doing so. If we had not sent one Missionary into France, if we had not maintained him,—though with great difficulty,—if we had not now and then sent him accessions of strength by which he could take possession of a point here and a point there, we should not have done this; and, instead of this conflict now between Evangelicism and Rationalism in the Reformed Church of France, which, I believe, is owing entirely to that principle of life that was infused into it through our influence,—instead of that, we should have had the Reformed Church of France in a state of utter confusion, without principle and without Christian faith exercising any abiding influence in it. I think we have done well to have a chapel in Paris, which is the centre of France. I was the first man who encouraged the people there to buy the land on which it is erected. I was then residing in Paris, and I felt that we wanted a respectable position there, so that from Paris we might influence the whole of France. I will not occupy your time in telling how much has been done since we established that chapel; it has been done

well, the ground is occupied by an earnest Christian minister; and there is not a more devoted and zealous man in our whole body than is Mr. Gibson in Paris. He is doing the work well. I will just relate a little incident which will show you the importance of the work that we are doing there and in other places on the continent of Europe. Many years ago, I once called upon our ambassador in Paris; and, whilst waiting for him, the consul spent some time with me in conversation. He said, "Mr. Holden, there is one thing that I wanted to ask you; we have long been wishful to know it, and I am now glad to have the opportunity of asking you. How is it that the working men whom you send here, from your various industrial establishments, for passports, or to be married, and so on, from time to time, seem so very respectable? It has been the subject of conversation with us frequently in our English meetings here. It appears that we have never had an application from any of your workmen to help them home again; but they always come well-dressed and respectable and intelligent-looking men. How is it?" "Well, Sir," I said, "I will explain to you how it is: when I came here, for the first year or two, I went to our church in Paris, our Methodist church, to worship on the Sunday; but I found all my men were about the streets during the same day, and that they lost their religious habits. They lost the influences of social and religious society, and they became utterly demoralized; and we were obliged to send, from time to time, many of them away, who otherwise would have been most valuable to us as mechanics and foremen in the various departments. At last I found it necessary, as a matter of policy, to establish a literary or mechanics' institute, and a little chapel, and to have regular worship there, and to attend that worship both myself and with my family, in order to keep up that standard of moral and religious example and observance which is so necessary to keep society together." We had that done in all our places, and I am bold to say that but for that influence many of those Englishmen whom we had taken to France would have become all but moral and religious shipwrecks. I believe it is so wherever in foreign countries English people are. In Naples I found a number of English families actually suffering in this way

from the entire absence of any religious institutions. Our Missionary there, Mr. Jones, has found them out. The winter before last, it was my pleasure to spend some weeks in the company of Mr. Jones. I attended his meetings from time to time, and there was one meeting held in order to give me an opportunity of addressing as many people as would come to hear a sort of half political and half religious speech. The place was perfectly crowded, and Mr. Jones rendered my speech into Italian; for I was not sufficiently well acquainted with the language to deliver it fluently; but the great object I had in view was to show that in adopting correct and primitive notions of Christianity they would be taking the best means of liberating their country, and that they would be able to establish free political institutions in conformity with it. Mr. Jones is doing a great work in and around Naples, and evinces great tact and zeal in conducting it. In order to ascertain what sort of men he was associated with in the work, I invited him and Mrs. Jones and some of his friends to go up Vesuvius with me, as I wanted to make my observations when they were hardly aware of what I was doing, as to the success of the great work which they had undertaken. Of course in this picnic party we were all thrown off our guard, rambling and climbing about, and we spent a very pleasant day. I found that these associates of Mr. Jones were men of no mean order, and truly Christian men. One is a priest, who had arrived, I think, at the honour of being a canon; another is a converted monk; another is a lawyer, and, which is a very happy circumstance, the lawyer turns out to be a poet, and he is rendering into beautiful poetry our exquisite hymns, which I consider are the liturgy of the Wesleyan Church. Another gentleman is a professor of languages, who spoke to me in French and English almost as well as a Frenchman and an Englishman would have done. Mr. Jones had got also a very able schoolmaster. In fact he has several. There are four schools now at work at Salerno and two in Naples, and that is something connected there with our Missionary work which is and which ought to be connected with all our Missionary operations. To be brief, I will only say to you that the French work and the Italian work are two of the most important centres of beneficial Christian influence that we could pos-

sibly occupy, and I hope the time will never come when we shall let them go. I will just add a word with regard to our institution at Lausanne. I hope that that dear, excellent, devoted, prudent, zealous, and learned man, Mr. Hocart, will not be allowed to sacrifice his life under the burden which is now resting upon his shoulders. He has undertaken a great work, and with his position as a Minister he has not been able, perhaps, to direct it so as to keep exactly within the sphere of expenditure to which we limited him. He has gone beyond it, and there are a few thousand pounds pressing very heavily upon him. I should like very well to be one of five to wipe out that debt altogether. Well, my dear friends, I commend to you this Missionary work. Let us not be weary in it. If we would be true philanthropists, if we would desire to give an enlightened liberty which man may properly enjoy—a liberty enlightened by Christian truth and Christian principle; if we would wish to gain and secure a good name for our country; if we would have humanity to advance and civilization to go on; if we would like that the homes and the hearts of human kind should be blessed with the greatest boon that heaven has ever bestowed,—let us by all means endeavour to support everywhere and throughout the world the blessed religion which we profess.

Again rising, the CHAIRMAN said:—We are making improvement. Dr. Osborn tells me that the Report which is about to be read is the shortest that has ever been presented. I beg the pardon of the meeting for having so long occupied its time, but that will be made up by the shortness of the Report which our dear friend Mr. Perks will now read.

The REV. G. T. PERKS, M.A., one of the General Secretaries, read the Report as follows:—

A very solemn duty meets the Committee at the opening of this Report,—to place on record the death of one of the General Treasurers of the Society, the Rev. John Scott. While the Committee mourns the removal of one so highly valued by them, they bear in remembrance, with gratitude to God, the sagacity, the practical wisdom, the sound judgment, and diligent attention to business, by which Mr. Scott for a long series of years served the interests of this Society. The Committee prays that

He who gave Mr. Scott to His Church, and made him an instrument of much good, may raise up others to succeed him in like usefulness to the cause of Christ. The Committee has also to mourn the departure of Dr. Hannah, for many years a member of the Committee, and an able advocate of Missions, and of other highly valued friends, whose love to Missions, and liberality in their support, were universally known.

The death of Mrs. Farmer and of Miss Farmer is deeply lamented. In the office of Treasurer to the Ladies' Committee for Female Education in Heathen Countries, Mrs. Farmer, from the commencement of that Committee, ably presided over its interests with great advantage; and Miss Farmer for the same period filled the office and discharged the duties of Secretary to the same Committee with equal ability and success. They will be long remembered as among the largest benefactors of the Society.

Under these circumstances of bereavement and sorrow, it is cause for gratitude that the Committee can report an improvement in the financial state of the Society.

HOME RECEIPTS.

	£.	s.	d.
Mission-House and Home Districts, including England, Wales, Scotland, and Zetland.....	85,197	14	10
Hibernian Missionary Society (exclusive of Christmas Offerings)...	3,273	5	9
Juvenile Christmas and New-Year's Offerings.....	9,212	18	4
Legacies .....	6,404	8	10
Dividends on Property funded to secure Annuities.....	985	5	0
Lapsed Annuities .....	3,300	0	0
Interest on Centenary Grant .....	450	0	0
Special Contributions for Italy ..	235	10	6
<b>Total Home Receipts....</b>	<b>109,941</b>	<b>3</b>	<b>3</b>

FOREIGN RECEIPTS.

Affiliated Conferences and Mission Districts 34,155	16	11
Colonial Grants for Schools .....	3,316	15 10
	37,473	12 9
Repayments of Advances to the Chapels in the West Indies (in part).....	1,056	19 11
<b>Total Receipts .....</b>	<b>£149,371</b>	<b>15 11</b>

The increase in the Receipts is owing to two fluctuating sources of

income,—Legacies and Lapsed Annuities, which together amount to Nine Thousand Six Hundred and Four Pounds. The Contributions from the Home Districts, not including those received at the Mission House, have increased. A further increase from this source of Income is required for the steady support of the Missions, and is expected to result from the revived organization now happily in progress. There is an increase in the receipts from Ireland, and in the proceeds of the Juvenile Offerings. The Foreign Receipts have also increased Two Thousand Pounds.

N.B. It may not be unnecessary to call attention to the fact that the Foreign Receipts, in which there is a gratifying increase, represent only the amounts raised by the Auxiliaries and Branches formed in the several Foreign Districts, on the same plan as in the Districts at home.

New Donations on Annuity, amounting to Two Thousand Three Hundred and Fifty Pounds, have been received during the year.

The Ladies' Committee for Female Education in Foreign Countries, and other benevolent objects, has also received Contributions amounting to One Thousand Three Hundred and Fourteen Pounds Three Shillings and Seven Pence, besides clothing, school materials, &c., which have been sent to many parts of the Mission field.

PAYMENTS.

	£.	s.	d.
General Expenditure, including the cost of the Canton and Hankow Missions, and of the Mission in Italy.....	143,663	14	11
Grant towards the new Mission Premises in Paris .....	1,000	0	0
<b>Making a Total of .....</b>	<b>£144,663</b>	<b>14</b>	<b>11</b>

It will be seen that the income of the year covers the expenditure, and leaves a balance of Four Thousand Seven Hundred and Eight Pounds One Shilling towards the reduction of the excess of expenditure over receipts in former years; and reduces the debt to Nineteen Thousand Nine Hundred and Twenty-four Pounds Eighteen Shillings and Twopence. It is obvious, that in order to maintain the new Missions in Italy, Hankow, and Bengal, as well as the older Missions, it will be necessary that the

receipts of the Society should be permanently raised to at least £150,000, independently of the two fluctuating sources of income above referred to.

The details of the CONTRIBUTIONS to the Funds of the Society, received during the year 1867, from the several Auxiliary and Branch Societies, at home and abroad, and of the income arising from other and miscellaneous sources, are as follows:—

The total Ordinary Receipts at home, £98,683. 18s. 11d.

The total Receipts from Foreign Auxiliaries, &c., £34,156. 16s. 11d.

The total Miscellaneous Receipts, £16,581. 0s. 1d.

Making, as before stated, a total amount of Regular and Miscellaneous Receipts from all sources, of One Hundred and Forty-nine Thousand Three Hundred and Seventy-one Pounds Fifteen Shillings and Eleven Pence.

In the amount of Income, Ordinary and Extraordinary, for the year 1867, we include the following distinguished instances of Christian liberality to the amount of £50 each, and upwards, which are again gratefully acknowledged, and placed before the Society in a connected view:—

	£.	s.	d.
E. T. H., at Messrs. Smith, Payne, and Smiths' .....	1,700	0	0
A Friend, by the Rev. W. B. Boyce .....	870	0	0
James Heald, Esq., for the Heald Town College, South Africa .....	500	0	0
Ditto, Annual Subscription .....	50	0	0
Miss Heald, for the Heald Town College, South Africa .....	500	0	0
Ditto, Annual Subscription .....	50	0	0
A Family, at Lyminge, Kent .....	300	0	0
Isaac Holden, Esq., M.P., and Mrs. Holden .....	200	0	0
Thomas Tomblason, Esq., Barton-on-Humber, the cost of a revised edition of John Hunt's admirable "System of Theology" in the Fijian language, by the Rev. James Calvert .....	160	0	0
Ditto, Annual Subscription .....	50	0	0
James Jameson, Esq., Dublin .....	120	0	0
Mrs. Joshua Burton, Leeds .....	110	0	0
William Smith, Esq., Leeds .....	105	0	0
George Smith, Esq., Leeds .....	105	0	0
Sir Francis Lycett, for China .....	102	10	0
Ditto, annual subscription .....	52	10	0
Mrs. Mercier and Family, Abbey-leix, Ireland .....	100	0	0
William Andrews, Esq., Liverpool ..	100	0	0
Robert Barnes, Esq., Rickmansworth ..	100	0	0
Ditto, for the China Mission .....	100	0	0
Charles Hooper, Esq., Eastington ..	100	0	0
R. B. ....	100	0	0
Mr. and Mrs. J. S. Budgett .....	185	0	0

	£.	s.	d.
Mr. and Mrs. Swanton, Rineen, Ireland, in Memory of the Rev. Calvert Spensley .....	100	0	0
Mr. W. H. Budgett, Bristol, for Italy and China .....	100	0	0
Ditto, annual subscription .....	50	0	0
Mrs. Bailey and Miss Pool, Road, Somerset .....	100	0	0
G. Fowler, Esq., and Family, Maryborough, Ireland .....	84	0	0
James Falschaw, Esq., Ballic, Edinburgh, by the President of the Conference .....	80	0	0
Rev. J. W. Irving, Broughton Rectory, Newport Pagnell, for Port Antonio, Jamaica .....	60	0	0
John and James Hargrave, Esqs., Kirkstall, Leeds .....	60	0	0
Alderman and Mrs. Hill, York .....	60	0	0
Mr. and Mrs. John Corderoy and family .....	54	12	0
John Chubb, Esq., and Family .....	53	12	0
Mr. Sheriff and Mrs. M'Arthur .....	52	10	0
Mr. and Mrs. Fernley, Southport .....	52	10	0
Mr. Israel Roberts and Family, Staningley, near Leeds .....	51	9	0
Mr. John Burton, Leeds .....	50	0	0
Ditto, Weekly Offerings .....	52	0	0
Mrs. Bateley, Yarmouth, for the West Indies .....	50	0	0
Mr. and Mrs. Brock, Exeter .....	50	0	0
William Allen, Esq., Cheshire .....	50	0	0
Mr. and Mrs. T. Haslehurst, Runcorn .....	50	0	0
Miss Lupton, Bolton, in Memory of her late dear sister Eliza .....	50	0	0
A. B., Bacup .....	50	0	0
J. S. Sutcliffe, Esq., Bacup .....	50	0	0
Mr. J. B. and Miss Myers, Leeds ..	50	0	0
J. Popple, Esq., Brigg .....	50	0	0
J. M. Maynard, Esq., Wynberg, Cape of Good Hope .....	50	0	0
Mrs. Farmer, Gunnersbury .....	50	0	0
A Friend, by the Rev. R. W. Poridge, Wellington, Somersetshire ..	50	0	0
James Morrow, Esq., Castledawson, Ireland .....	50	0	0
R. W. ....	50	0	0
Charles Turner, Esq. ....	50	0	0
W. D., a tithe of a year's increase ..	50	0	0
Rev. William Arthur and Family .....	50	0	0
Mrs. Garle, Uttoxeter, in Memory of her Husband, the late Mr. S. Garle, Missionary Box, by the Rev. Paul Clarke and Family .....	50	0	0
Collected by Mrs. M'Clune, North Shields .....	170	0	0

#### LEGACIES OF £50 AND UPWARDS.

Charles Walker, Esq., of Southport, Messrs. E. M. Abell and J. Kirby, Executors, duty free .....	2500	0
Thomas Dewnap, Esq., of Stockwell, Messrs. Hoole and Ambler, Executors, with interest .....	542	5 11
Joshua Burton, Esq., of Leeds, John Burton, Sen., W. Schoolcraft, and W. Wells, Esqrs., Executors, £500, less duty .....	450	0 0

	£.	s.	d.
Mrs. E. M. Sedman, of Bridlington, by Charles Gray, Esq., acting Executor .....	300	0	0
Ditto, for Widows and Children of deceased Wesleyan Methodist Missionaries .....	308	0	0
Miss Jane Rees, of Haverfordwest, George Rowe, and J. R. Powell, Esq., Executors, duty free .....	300	0	
Mrs. Mary Campbell Stewart, by the Rev. Emile Cook, Paris .....	280	9	8
John Vipond, Esq., of Varteg, near Pontypool, Mrs. Martha Vipond Executrix, and Andrew Davis, Esq., Executor, duty free .....	250	0	0
Mrs. Pretty, of Bradford, Yorkshire, by Thomas Crabtree, Esq., Executor .....	200	0	0
Mr. W. Bentley, by Messrs. Rhodes and Sons, Market Rasen .....	174	2	0
Mr. Duncan Murchison, of Hammer-smith, Messrs. G. Hobbs and J. K. Sutcliffe Executors, £200, less duty and expenses .....	165	19	6
James Taylor, Esq., of Stoke Newington, Mrs. Taylor Executrix, and John Cox, Esq., Executor, duty free .....	100	0	0
Edward Jackson, Esq., of Manchester, by James Heald, Esq. ....	100	0	0
Charles Stokes, Esq., of Kingston, Notts., J. Kempton and R. Walker, Esqrs., Executors, duty free .....	100	0	0
Miss Vance, of Dublin, less income tax .....	96	15	4
John Turner, Esq., of Chester, Messrs. Carter, Nicholson, and Davies, Executors, £100, with interest, less duty .....	95	12	9
James Lomax, Esq., of Stockport, Mrs. Lomax, Executrix, and Messrs. Hough, Bowden, and Bradley, Executors, £100, less duty .....	91	0	0
Miss Mary Brees, of Machynlleth, Montgomeryshire, N. Bennett, Esq., and Mr. T. Llewellyn, Executors, and Mrs. Mary Griffith Executrix, £100, less duty .....	91	0	0
Mr. Enoch Broster, Lancaster .....	50	0	0
Mr. James Cox, of City Road, Mrs. Cox, Executrix, £50, less duty ....	45	0	0
John Wood, Esq., of Scarborough, Messrs. J. Killigrew and T. Parsonson, Jun., Executors, £50, less duty ..	45	0	0

The following seventeen Missionaries, and eight wives of Missionaries, have been sent out by the Society since the last Anniversary:—

Mr. Dixon to France; Mr. Shipstone, to Ceylon; Mr. Barley, Mr. Brown, to Madras; Mr. Carr, Mr. Hinson, Mr. Lyle, to Mysore; Miss Shrewsbury, to China; Mr. Webb, to South Africa; Mr. and Mrs. Tregaskis, Mr. Maude, to Sierra Leone; Miss Woodbridge, to St. Vincent; Mr. Rodwell, to Demerara; Mr. Cart, to Honduras; Mr. Sumner, Mr. Prior, to the

Bahamas; Mr. Eggleston, Mr. Simpson, Mr. Caldwell, Miss Watson, Miss Rhodes, Miss Bull, to Australia; Miss Hay, Miss Ingamells, to New Zealand.

Of this number, Messrs. Eggleston, Tregaskis, Dixon, and Webb, who have been before honourably and usefully employed in various Missions, but had returned home for a season, have again been appointed to the foreign work.

The following much lamented Missionaries have been removed by death:—

Don Daniel Pereira, in Ceylon; Mr. Angwin, Mr. Overend, in Australia; Mr. Baker, Shadrach Seileka, in Fiji; Thomas Jenkins, thirty-five years Missionary among the Kaffirs, in South Africa.

To the roll of the illustrious dead must now be added the names of the Rev. Thomas Hall Squance, who was one of the companions of Dr. Coke on his Mission to the East, in 1813, and the Rev. Robert Spence Hardy, Hon. M.R.A.S., whose faithful evangelical labours in Ceylon, and his literary services, will be held in remembrance.

The following is a GENERAL SUMMARY of the Society's labours and agency:—

*I.—Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.*

Central or Principal Stations, called Circuits .....	186
Chapels and other Preaching Places, in connexion with the above-mentioned Central or Principal Stations, as far as ascertained .....	1,462
Missionaries and Assistant Missionaries, including eight Supernumeraries ....	284
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c. ....	797
Unpaid Agents, as Sabbath-school Teachers, &c. ....	4,473
Full and accredited Church Members ..	62,474
On trial for Church Membership .....	6,267
Scholars, deducting for those who attend both the Day and Sabbath Schools ..	48,689
Printing Establishments .....	5

*II.—Missions having also relation to Conferences in Ireland, France, Australasia, Canada, and Eastern British America.*

Central or Principal Stations, called Circuits .....	521
Chapels and other Preaching Places ....	4,037
Missionaries and Assistant Missionaries, including Forty-six Supernumeraries ..	687
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c. ....	2,329
Unpaid Agents, as Sabbath-school Teachers, &c. ....	5,240

Full and accredited Church Members ..	86,314
On trial for Church Membership .....	10,166
Scholars, deducting for those who attend both the Day and Sabbath Schools .....	121,584
Printing Establishments .....	3

## RECAPITULATION.

Central or Principal Stations, called Circuits, occupied by the Society, in various parts of the world .....	767
Chapels and other Preaching Places ....	5,509
Missionaries and Assistant Missionaries, including fifty-four Supernumeraries...	971
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.....	3,036
Unpaid Agents, as Sabbath-school Teachers, &c. ....	19,713
Full and accredited Church Members ..	148,768
On trial for Church Membership .....	16,423
Scholars, deducting for those who attend both the Day and Sabbath Schools .....	170,273
Printing Establishments.....	3

N.B.—1. It will be observed that there is an increase of 742 in the number of full and accredited Members in the Missions under the immediate direction of the Missionary Committee; and an apparent decrease in the other Missions. The decrease, however, is only apparent, and not real; it is caused by the formation into regular Circuits of some of the Domestic Missions in Canada, occasioned by their advancing prosperity, and their ceasing to be counted among the Missions.

2. In consequence of the advance of civilization, and as the result of the influence of Missions, printing establishments are formed in almost every colony, which have rendered it unnecessary for the Committee to multiply those under the care and direction of the Society.

Our further Report will be brief, as the past year has been characterized rather by steady progress than by any remarkable incidents on which it might be necessary to enlarge. Our Missions generally were never in a more efficient state, and the prospects for the future never more cheering. With one or two exceptions we have to rejoice over the indications of growth and advancement presented in the Minutes of the various Districts.

We begin with our EUROPEAN MISSIONS, in which our object is to conserve and spread Evangelical Pretestantism, and to oppose the unscriptural dogmas and practices of Popery.

## THE IRISH MISSION

is carried on under the oversight of the Irish Conference, and employs 28

Missionaries, reports 2,137 members, and has in connexion with its schools 1,761 children. This is not the time to relax in our efforts to maintain our testimony against the anti-Christian error in the sister country.

## THE FRENCH MISSION,

though for special reasons under the direction of a separate Conference, is as much a Mission as if the scene of its operations were in a remote corner of the world. In combating Rationalism among the Protestants, superstition and idolatry among the Romanists, and in assisting to preserve from extinction small companies of Protestants in various parts of France, our brethren are labouring with energy and zeal under circumstances of financial difficulty which test by painful personal sacrifices their sincerity and devotedness. In this work 29 Ministers are engaged, and we have to report 1,890 members. Our English work at Paris, Boulogne, and Rheims has prospered during the past year; and during the Exhibition of 1867 efforts were employed by our Missionaries, in connexion with those of other Churches, to set before all classes of society the truths of the Gospel, and to circulate the word of God. The Missionary Exhibition attracted a fair share of public attention, by which the fact of the Protestant Missionary enterprise has for the first time been made known to large bodies of the various populations of Europe.

In GERMANY the work carried on in Württemberg, mainly by Native Ministers, is highly satisfactory, both as regards its extension and its sound character. Here we have 11 Ministers and 1,784 members.

## THE ITALIAN MISSION,

while suffering from the reaction, after the subsidence of the mere excitement arising out of the novelty of Gospel preaching, is becoming more consolidated, without losing its aggressive character. Many who are disappointed at our not identifying ourselves with political schemes and theories or with mere controversy, and who, though opposed to the priests, have no love for simple evangelical truth, and still less for experimental religion, have ceased to countenance our efforts. We are not surprised or disappointed. It was never our intention to make common cause with the sceptical opponents of Popery. Neither can we countenance

the teachings of those well meaning but mistaken professors of Christianity, who, in their hatred and fear of priestcraft, have been led to set aside the institution of the Christian ministry. Thus, by degrees, our work is assuming a more distinctive character, and preparing, we trust, for future usefulness. We have here 2 English Ministers, 1 Italian Minister, 17 agents, 18 preaching-places, 23 day-school teachers, 643 scholars, and 596 members.

Of SPAIN we have nothing to report beyond the continuance of our ordinary services at Gibraltar; but we have some reason to rejoice over doors which are opening to us in PORTUGAL, by which we trust some thousands of Spanish exiles may be benefitted. The European Mission field is like the valley of dry bones in the prophetic vision. We are too ready to say, "Can these dry bones live?" Our plain duty is to obey the command, "Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." (Ezek. xxxvii. 3, 4.)

#### ASIATIC MISSIONS (INDIA, &c.).

Our Asiatic Missions in Ceylon and Continental India and China come next under review.

In CEYLON and CONTINENTAL INDIA this Society employs 32 European Missionaries, 32 Native Missionaries, 81 Native Catechists, and supports 183 day-schools, attended by 8,025 scholars. The successes of these Missions are not to be estimated by the number of members of Society reported,—9,095. The Gospel is faithfully preached to thousands. Christian education is giving right views of God's purposes of mercy to our fallen humanity; while secular education, as carried on by the Government, is undermining the whole fabric of Hinduism. The press also is actively engaged in the great work of spreading evangelical truth.

#### CHINA.

In China our 10 Missionaries occupy two of the most important positions in the south and in the centre of that empire; they are assisted by 7 Chinese agents, and report 65 members, 5 day-schools, and 266 pupils. The hospital at Hankow, under the care of a medical Missionary, has been a great success, and has added much to the efficiency of the Mission. It must not be for-

gotten that more than one-half of the world's population is found in India and China, and to them we, as a Society, can only afford to give 74 Missionaries! India is ours. Two hundred millions of people are our fellow-subjects. China is open!—the open door for which we prayed for years invites our entrance. Honoured servants of Christ both in India and China have prepared the way by their literary labours for the acquisition of languages once deemed scarcely attainable by Europeans. Surely "the harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." (Matt. ix. 37, 38.)

#### AFRICA

next claims our attention. The Missions in Southern Africa occupy a vast country extending from the Cape to Port Natal. There is (1.) a colonial work among the English and Dutch European population of the Cape and Natal Colony, and among Native Hottentots, Kaffirs, Bechuanas, and Fingoes residing within the colony. (2.) A Mission in Kaffirland and among the Zulus. (3.) A Mission beyond the Orange River, among the English and Dutch settlers, and the native population of the Orange River Free State and Transvaal River Republic. These Missions, after years of toil, have been followed by great success. Last year an extraordinary revival of religion in the Graham's Town, Queen's Town, and Natal Districts, among the natives as well as the Europeans, was followed by large accessions to our Societies. The results which remain after a year's trial show the genuine character of the work: to God be all the glory! We have also to rejoice in the large extent to which the colonial Missions have become self-supporting, and to the increase in the numbers, and in the advanced character of the native agency now engaged in the work of preaching and teaching in all our native Circuits. To aid in the great work of training the future native-ministry and teachers of South Africa the Institution at Heald Town has already commenced its labours, and we have to record the liberality of our excellent friend and treasurer, Mr. Heald, and of his sister, Miss Heald, on behalf of this Institution. The press is, for the progress of education, becoming year by year of increased



importance, in furnishing elementary and other books for the native population. A literature has to be created for a people who recently were "not a people," but who bid fair, by God's blessing, to perpetuate and extend the blessings of Christianity over the distant tribes of Southern Africa. In this Mission we have 67 English Missionaries, 4 Native Missionaries, besides 35 Assistants, 11,867 members, 97 day-schools, besides Sunday-schools, 12,232 scholars, and it is calculated that there are 60,000 attendants on our ministry. In a higher sense, it may be, than was contemplated by the Psalmist, God is showing "His wondrous works in the land of Ham." (Psalm cvi. 22.)

#### WESTERN AFRICA,

comprising the colonies of the GAMBIA, SIERRA LEONE, and the coast of GUINEA. The labours of our English brethren are chiefly among the English-speaking population of these colonies and settlements. Our Native Missionaries are, however, able to minister in several of the many native languages spoken in this extensive territory. We have to record, with much regret, the expulsion of all European Missionaries from ABBEOKUTA, (including our own Missionary, Mr. Grimmer,) and the destruction of all their property. This is ascribed partly to political jealousies, of which the heathen took advantage to carry out their own desire of freeing themselves from the presence of Christian teachers, notwithstanding the opposition of a powerful Christian minority. Our Native Missionary at Porto Novo has also been expelled, probably from similar motives, by the heathen chief of that town. These untoward events we believe to be but temporary impediments to the progress of Christianity, and in themselves prove that the new doctrines had obtained an influence sufficient to excite the jealousy of opponents. "Why do the heathen rage, and the people imagine a vain thing?" "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." (Psalm ii. 1-4.)

In SIERRA-LEONE the Institution at King Tom's Point is efficiently worked; and our cause in the GAMBIA and in the SIERRA-LEONE Colonies is in a very satisfactory state, though, from the increased strictness with which our discipline has been enforced, there is a nominal decline in the number of

members. In this part of Africa we have nine European Missionaries, fourteen Native Missionaries, and return 7,995 members. Our day schools are fifty-nine in number, besides Sunday schools, and return 5,029 scholars.

#### WEST INDIES.

Our Missions to the WEST INDIA ISLANDS and to the Colonies of HONDURAS and BRITISH GUIANA, and in HAITI, employ the labours of eighty-six Missionaries, of whom sixteen are natives of the West Indies. Several promising young men are training for this important work. A succession of storms and earthquakes in the month of October, 1867, were accompanied by great loss of life and property in the islands of St. Thomas and Tortola. In the latter island most of the chapels were destroyed by the violence of the hurricane, which has thus brought upon the Society increased responsibilities. We have, however, to rejoice in the preservation of the lives of four of our valued Missionaries, who in circumstances of great danger, were saved from the tempest, the earthquake, and the flood. We have reason also to hope that the decline of our Societies in the West Indies generally has been arrested, and that we may look for seasons of spiritual refreshment and growth. Though yet labouring under the disadvantage of commercial and agricultural depression, and struggling with financial difficulties, our Societies are exerting themselves to pay off chapel debts contracted in the time of a bygone prosperity. We are gratified by tokens of increased activity and proofs of reviving spiritual life. Our members number 38,444, and our schools report 21,613 children.

#### NORTH AMERICA.

The Missions among the scattered emigrants and settlers in CANADA, and among the Indians in CANADA, in the HUDSON'S BAY TERRITORY, and in BRITISH COLUMBIA, as well as those to the French and German populations in CANADA, are under the care of the Canadian Conference, and employ 184 Missionaries, and report 16,740 members. This is inclusive of the regular Circuits. The Missions in NEWFOUNDLAND, LABRADOR, and the BERMUDAS are under the care of the Eastern British American Conference, and are carried on in connexion with the grand work in that part of America by 151 Missionaries, with about 14,878 members. The field of labour in North

America extends from the Atlantic to the Pacific Ocean, and covers nearly one half of the continent. In its future bearing upon the character of one of the most influential populations in the world, we cannot over-estimate the importance of this Mission.

#### AUSTRALASIA.

The returns of the Australasian Conference just received give us 289 Ministers and 50,674 members. The Missions to the FRIENDLY and FIJI ISLANDS and to NEW ZEALAND are included in this estimate, as well as those connected with the CHINESE Mission in Victoria. We are sorry to have to record the murder of one of the European Missionaries, the Rev. W. Baker, in Fiji, and of seven Native Agents, while on a Missionary journey for the purpose of preaching the Gospel. In other respects the work is prosperous: the schools are in vigorous operation, and the native ministry efficient. With the sacred Scriptures in their own language, and with the many excellent works issuing from the press, some of which are the results of the liberality of our excellent and liberal friend, Mr. Thomas Tomblason, of Barton, we have no fears for the future of the Christianity of the Polynesian Islands, if unmolested by foreign intruders. To the British and Foreign Bible Society the Committee are again placed under great obligation for the distinguished generosity with which they have aided this branch of our work. In NEW ZEALAND the recent wars have done much to scatter, and almost destroy, our Maori stations and churches; but our Missionaries are endeavouring to gather together the fragments that remain. Among the English population, in Australia and New Zealand, we are happy to state that the work of God is widely extending, and prosperous. Australia, which nearly three hundred years ago a Spanish zealot besought the bigotted Philip II. of Spain to explore and colonize, lest Dutch or English heretics should eventually possess it, to the injury of Popish interests in the South Seas, bids fair to be in the main a Protestant continent, and the nursing mother of Christian churches to the surrounding islands. The Committee cannot pass from this part of their Report without acknowledging the great loss which the Society has sustained in the death of Mr. Walter Powell, who

for many years supported with a noble liberality the Churches and Missions of Australasia.

In conclusion, the retrospect of the year is, on the whole, encouraging; and calls for devout gratitude to Him who is the Author and Giver of all good. At home, the visitation of the Auxiliaries and Districts, in so far as it has been accomplished, has elicited an amount of earnest sympathy, and led to the adoption of aggressive measures, which cannot fail to secure a permanent augmentation of annual income. Indeed, the gratifying increase which has this day been reported from the Home Districts is largely attributable to an effort which has been commenced to revive and extend the organization of the Society. The Committee have observed with painful anxiety that for some years past there has been a serious decline in the receipts from small contributions; and they confidently hope that by returning to their first methods, and by gleaning their resources from a wider area and a larger constituency, the funds will be placed on a firmer and more productive basis.

The Committee would have it well understood, that, in order to economize the expenditure of the Society, they have carried the principle of retrenchment to a limit beyond which they cannot pass without seriously retarding the work of God; indeed, if the grants of the Society had not been so distributed as to stimulate a large amount of local liberality in the native churches, it would have been utterly impossible with the present income to sustain the existing Missions. At the same time the old Missions require considerable reinforcement, and prospects for enlargement in connexion with new Missions open on every hand; but neither reinforcement nor enlargement can be safely entertained without some reasonable hope of a more adequate ordinary income.

Abroad there are, in all the Missions under the immediate direction of the British Conference, substantial and abounding tokens for good. The Missions carried on under the Affiliated Conferences are being gradually absorbed into Circuits; and although the absorption occasions an apparent numerical decrease in the return of members, it is still a matter of thankfulness, inasmuch as the new Circuits become valuable centres for further evangelical aggression. The principle

embodied in St. Paul's address to the Corinthians has received one of the most suggestive exemplifications in the consolidation of some of the older Missions of this Society. "Having hope," says he, "when your faith is increased that we shall be enlarged by you, according to our rule, abundantly, to preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand."

But while there is so much that is animating and assuring in signs of quickened activity at home, and of steady advancement abroad, there is also much in the moral aspects and tendencies of the times to make the hearts of godly men "tremble for the ark of the Lord," and to bind them in renewed and inviolable loyalty to the enthroned Mediator, "the man Christ Jesus," who is already "crowned with glory and honour," and who "must reign till He hath put all enemies under His feet." While there is much in the changes and conflicts of the times to arouse the Churches to greater energy and liberality in scattering broad-cast the "incorruptible seed," there is also much which should constrain them to hear and apply the blessed words, "Have faith in God,"—that God whose throne is "high and lifted up," and who says to His people, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

We have to day been reminded of the beloved and honoured dead; and while we reverently linger over the memory of their eminent worth and distinguished services, we hear again a voice from the grave which admonishes us to cry, "All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever."

The CHAIRMAN:—I have now to announce that the first Resolution will be moved by the Rev. the President of the Conference.

The Rev. JOHN BEDFORD, on rising, was received with loud and prolonged applause. He said:—I rise, Mr. Chairman, to propose the following Resolution:—

*"That the Report, of which an abstract has been read, be adopted and printed under the direction of the Com-*

*mittee; and that this Meeting regards with satisfaction and hope the revived organizations for the collection of annual, monthly, and weekly contributions on behalf of the Society."*

I congratulate the Secretaries, Mr. Chairman, on the great skill they have shown this morning in condensing so vast a number of facts into their comparatively brief Report. I am sure, Sir, that, as you at the outset most properly called for facts, we have had facts submitted to us in that comprehensive Report, which deserve to be well pondered by every one of us, not only at this meeting, but in the course of all the coming year. It is very gratifying, Sir, to find that the income of this Society has increased, notwithstanding some circumstances of a special character, and that the increase is larger in some particulars than it appears at first sight. I rejoice that the contributions of the Home Auxiliaries and branches have increased to the extent, I think, of about £2,000. And, as the Resolution which I have to move this morning especially refers to revived organizations for the collection of annual, monthly, and weekly contributions, I may be permitted to express my hope that this beginning of increase from that most important source is but the pledge to us of a much larger accession of contributors during the coming year. For one, Sir, I was glad when it was determined by the Committee to send deputations to the leading Districts, and eventually to all the Districts in Great Britain, for the purpose of laying before the officers and friends of this Society the great importance of returning, so far as possible, to the original plan of the Methodists for obtaining contributions. I have great respect for those noble donations which have been read to us this morning, and for the far nobler donors who have presented them. I trust that God will continue to raise up amongst us as a people, and outside of us among friends who love the cause we support, many who will gladly consecrate of their abundance to this great and good service. But, with the utmost respect for their contributions, I may be permitted to say that I shall rejoice yet more if the great mass of our people throughout the length and breadth of the land should become, one and all, weekly, or monthly, or annual subscribers to this great Society. It is very gratifying to witness great gather-

ings of friends on its behalf. They are pledges to us, as this meeting is a special pledge this morning, that the interest which Methodists feel in this great work is not decaying; but it would be yet more gratifying to find that, while we have large collections at our great anniversaries and at our village meetings, we have more abundant reason for rejoicing over the vast accumulations of the pence of the poor; John Wesley's "penny a week" carried into our Missionary organizations all over the kingdom, and, so far as Methodism goes, all over the world. Why, Sir, we have a source of power in our penny and weekly contributions to the Missions, as well as in such contributions to the work at home, which we have never yet fully proved; and if we avail ourselves of that source, I for one feel perfectly sure that, instead of injuring the work of God at home, we shall greatly strengthen that work. We shall warm the hearts of our people; we shall enlarge their views; we shall expand their sympathies; and they will be willing to give far more freely for the work at home in proportion as they feel the grandeur and the importance, and rejoice in the success, of the work abroad. There is no antagonism between those two branches of our work, and no need for any one to fear that these larger organizations for Mission purposes abroad, better and more steadily worked, will in the least degree injure us in any part of the work at home. No, Sir; selfishness would injure us. Covetousness would injure us. But Christian liberality will injure us never, no, never. The more people learn to love the cause of Christ, and show their love to it by giving towards its support and extension, I firmly believe they will find that the more they give the more they will be disposed to give; for as their hearts get warmer, it is astonishing how their hands get more open, and how they find that God fulfils to them in the most wonderful manner, in a manner which they did not expect, His ancient promise, and through them fulfils it to us,—“I will open springs in the desert and rivers in the dry places.” Sir, the facts of this great Missionary work are of the most gratifying and stimulating character. The success which is given to this work constantly presents to us new lines of thought, new illustrations of Scripture, new fulfilments of prophecy, new incidents

of the most startling or of the most stirring description. Sir, this cause relates to a race fallen, a race redeemed, a race to be saved and forever glorified; and it is utterly impossible that such a cause should lose its interest so long as Christ sits upon His throne, and Christ's Church lives in this world. The number of our members is a very gratifying evidence of success, as noticed in the Report; and it is due, perhaps, to this Meeting to observe—what I did not hear from the Secretary as he read the Report—that our increase would have appeared to be somewhat greater, had it not been that about forty Stations have been transferred in one part of the world to an affiliated Conference, and incorporated with it as proper Circuits connected with that Conference. That is a very gratifying fact in itself; and just in proportion as we get such facts, as we get Mission Stations turned into Circuits, whether at home or abroad, we know very well that in that result we have an evidence of success. Now, in consequence of that fact our report of increase does not appear so large as the actual increase really is. And let us thank God that Missions become sufficiently ripe in some parts of the world for transference in the form of Circuits to affiliated Conferences. Again, I am glad to see in that Report, that while our friends at home have been doing a little more than they did the preceding year in contributions, the members of the Mission Churches abroad have been doing well also. You have upwards of £34,000 reported this morning as contributions from your Mission Churches. Surely, I may put that before this Meeting as a great fact in evidence of success. I may ask this Meeting whether it is supposable that, in different parts of the world, we could collect from the members and other friends of our Mission Churches £34,000 in one year, if they themselves had not felt the truth and the power of the Gospel, which it is our grand object to proclaim throughout the world. In their contributions to this work they express their gratitude, they show their love, they declare their conversion; and I trust that these contributions will increase more and more. Then there is another thing in connexion with the Report of a gratifying character, though from the necessity of condensation it was not largely brought out. I allude to the extent to which native agencies are being called forth

in various parts of the world; native Ministers, native labourers, native teachers, native helpers, who are either fully set apart to the work, or who give, as many honourable and devout men and women at home give, their leisure time and influence to its extension. I rejoice, Sir, in that fact, because every one must see that there is great good in it for the future, and that in proportion as, by the blessing of God, we succeed in raising up a native Ministry and native agents acquainted with the habits of the people, their modes of thought, and their general intercourse with one another, familiar with their languages, accustomed to their climate, and therefore not subject to the same extent that European Missionaries are to varied forms of affliction; just in that proportion we may hope to see this work in time to come spreading and growing with increased power. I trust, Sir, that the earnest prayer which was offered up this morning in behalf of this class of labourers will be repeated in our closets, repeated at our family altars, repeated in our sanctuaries, day after day, that it may please Almighty God to put His Spirit upon young men, converts to the faith of Christ in different parts of the world, and to qualify them, under the training and guidance of European Missionaries, to carry forward this great work with increasing means and increasing power and success. I am thankful also for that appropriate reference to the British and Foreign Bible Society,—a Society which we all know is the right hand of Christian Missions. And while that right hand is strong and liberal, we may expect that Christian Missionaries will be assisted in their work, and enabled to supply the different tribes and nations of the earth with the whole of the sacred Scriptures, or with such portions of them as have been already translated. Sir, we cannot love the British and Foreign Bible Society too much, and we cannot rejoice too much in the firm determination which its supporters show that, whatever may be said against the Book of God—a Book so dear to the hearts of those who love Christianity, they never will relax their efforts in spreading copies of that blessed Book throughout the world, until it shall be read in every language and by every tribe and people. Sir, we can desire nothing so much for our own country as a free and open Bible. Yes, a free and an open Bible, not

under the power of any priesthood or of any state; a Bible in our own tongue, that the people may read in it the wonderful words and works of God. And what is good for us is good for every other nation on the face of the earth—a free and an open Bible!—which no priesthood may shut up, and which shall be circulated by tens and hundreds of thousands, yes, by millions of copies, far and wide, until it shall penetrate further than even Livingstone has yet gone, and the records of its triumphs shall be presented in every tongue. Sir, if I may be permitted to make another observation, I would venture to say that the triumphs of the Bible and of Christian Missions have been very great, not only in the several particulars which I have thus glanced at; not only in increasing the number of friends and multiplying the number of converts, but, as I think, also in weakening the power and resources of foes. Surely, that is one kind of success. If, as our eye sweeps over the great battle fields between Christ and Belial, we see that the forces of the alien and of the enemy are either losing heart, or are diminished in number and in power; that, Sir, is success, and in that success I believe we have great reason this day to rejoice. Christianity is essentially a religion of aggression. It claims universal supremacy; no wonder, therefore, that it should have many foes! It is just now as it was when our Lord appeared on earth; one effect is, “not to bring peace, but a sword.” One of the very first effects of spreading the leaven of Christianity is to give a sword, is to raise up opposition, is to cause foes to show their front and mass themselves together; and in this great battle it is worth our while to look, sometimes, at the numbers and the strength of our foes, and to see whether, from their present condition, we cannot gather another source of encouragement. Now, there are certain influences hostile to true religion which are common to men in all ages and in all countries. There is the natural depravity of the human heart. There is the power and the malice of Satan. There is the opposition of the men of the world; and we must look for these antagonistic influences, more or less, until the world’s millennium shall come. But there are also certain great forms and systems of error and delusion which especially array themselves against Bible Christianity; and my conviction

is that it is our duty to form a just estimate of the numbers, strength, and resources of our foes, and, in the name of our God, to gird ourselves with fresh vigour to the battle with them all, until we win—as we shall, by God's blessing, win—the final victory. Sir, there is modern infidelity. It is very painful to observe in how many forms it shows itself in these and other lands. It is very painful to see how it tries to interfere with Divine truth, to deny its divinity, to arraign its evidence, to oppose its progress, to declare its inadequacy; but he who carefully looks into the position of infidelity in the present day may, as I think, derive some encouragement from even that review. Modern infidelity has been answered until its disciples are almost ashamed to propound many of their objections any longer, except among the ignorant. German Neology has tried its utmost, and done its worst, in vain. There seems little left for educated men who do not love the Bible but a stolid Pantheism, or Materialism, or whatever else you call it, by which they try to banish the living and true God from His own world, and set men's consciences free from all the restraints of religion. But, Sir, even in the struggle with this foe let us take encouragement; let us take encouragement when we consider that Biblical criticism has fortified Christian orthodoxy; let us take encouragement when we remember that many modern objections to Christianity have been answered again and again, times without number, and that what objectors produce is, as it were, a new hash of an old dish, utterly worthless. Sir, in this conflict with infidelity, whether at home or abroad, it becomes us all to show our colours, and to stand for Christ, His truth, and His right to reign, until every knee shall bow to Him, and every tongue shall confess that He is Lord, to the glory of God the Father. Then, Sir, whilst you told us that we were neither to preach sermons to-day, nor make political speeches, you gave us a good illustration of the manner in which we may, nevertheless, touch upon some subjects which, in some degree, at least, have a political bearing. I am not a politician, and I do not intend to propound political opinions this morning; but, Sir, there is a great system of error, of superstition, and of delusion arrayed against Bible Christian-

ity under the name of Popery. Yes; under the name of Popery. And when we look at the state of Popery in this land, and at the claims which it is now putting forth, I say that it becomes us to consider whether, after all, this foe to the truth is stronger to-day than it was three centuries ago. I know, indeed, that Popery boasts of having recovered some of the ground it then lost, and I sorrowfully deplore the fact. I deplore and denounce the lukewarmness and unfaithfulness of some who bear the Protestant name. I know, too, that Popery sends forth its emissaries, and propagates its creed in different countries, and I think in this,—for I greatly mistake if this is not one of its most remarkable Mission grounds in the present day,—with a zeal and liberality worthy of a better cause. And, perhaps, looking at these things, some may be tempted to think that it will recover its dominion after all. (A voice, "Never.") No, never. No, by God's blessing, in this free realm of England, never! (A universal shout of "Never," followed by enthusiastic and protracted cheering.) But what has it recovered after all? Italy defies its excommunication, and maintains religious freedom. The Pope himself is only preserved upon his throne by foreign Conventions and foreign bayonets. Even in Ireland, if I mistake not, its adherents somewhat decline in numbers, while they increase in ferocity. In America the wonderful tide of immigration and the natural law of increase scarcely suffice to keep up the number of its professed adherents in proportion to the growth of the whole population. In France, Mr. Chairman, of which you know so much, may I express my belief that Popery only holds its own, shall I say by protecting?—no, let me not offer any reproach to the throne and the power of the Emperor; it only holds its own by consenting to every form of government in turn. First, Legitimacy; then, a Republic; then, an Empire; then again, Legitimacy; next, a Monarchy; next again, a Republic; next again, an Empire; next ——. What next? Next, whatever the nation may choose, after, it may be, another outbreak of frenzy, and a torrent of blood; for freedom of discussion and the freedom of the press cannot, in any country, be stopped for ever. Austria, too, Sir, of which the Pope and his cardinals boasted when they

got the Concordat ratified; Austria repudiates the Concordat; Austria has had good reason to understand the effect of the vast influx of Bibles upon her frontiers, and to dread the explosive elements which yet linger in the bosom of her heterogeneous empire; and Austria finds that only in religious liberty can she have security and rest. Speaking generally, the greatest influence of Popery is exerted, at this day, in those countries which are least remarkable for their colonizing power and their growing importance. In a word, Sir, Popery is foredoomed to fall. It is dying at the heart, whilst it exhibits a spasmodic life at the extremities; and some day, which may not be so far distant as certain politicians dream of, the startling cry of its fall and ruin may echo through the world; for in one hour, one prophetic hour, brief and short when compared with the duration of that horrible system, suddenly and unexpectedly, shall its judgment come. How and when this may be I know not, and I have no disposition to hazard a speculation; but, Sir, the Apocalyptic prophecy stands. The period is coming when a mighty angel shall throw down this system, symbolized by the casting of a great millstone into the sea, and shall say:—"Thus with violence shall that great city Babylon be thrown down, and be found no more at all." In the mean time a voice is heard, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues;" and some few, even in Popish lands, now hearken to that voice, and come away. Then, Sir, there are other foes not unlike Popery. There are twin sisters of Popery; one, bearing the embroidered robe of the Greek Church, in the north and the east, and the other, the modern patchwork of Puseyism and Ritualism, in the west. I have not the time or the inclination to go into the matter here; but anybody who studies the two systems will assuredly come to this conclusion, that they both exhibit a ritual Catholicism without the Pope. That is just about the difference. Now, judged of by the light of Holy Scripture, neither of these twin sisters is destined to live for ever. If Ritualism go forward to Rome, it must fall with Rome. Yes, fall with it; for I have no doubt about the result. The struggle may be a great one in the mean time, but let us all be true in the battle. If the Ritualists go forward to Rome, and fall with it, let us hope

that the Greek Church may receive the reviving influence and true light of a purer Christianity, and may yet love the Gospel, and become a true Christian Church in the vast empire of Russia and the other countries of the East where that Church now prevails. There is, next, the great opposing power of Mohammedanism. And surely I have only need to observe that this false system is everywhere giving signs of decrepitude and decay. Even the fearful struggle which it made to re-assert its power in India, only showed that the tide of Mohammedan conquest, once strong enough to threaten a deluge of the world, has been rolled back, to flow no more. Even the Crimean war, though some might suppose that it supported Mohammedanism, only tended, as I verily believe, to hasten its decay and fall. It increased the influence of the Christian name and character in many countries of the East. It gave opportunities of circulating numbers of copies of the Scriptures among the contending hosts which, from many lands, were gathered to that great struggle. It was the means of securing protection for even Mussulmans when they come out of the Church of Mohammed, if you may call it a Church; or when they come out from Mohammedanism, and embrace the Christian faith. It secured a firman, which protects them in this; and, though no one could suppose that the effect of that would be marvellous all at once,—though no thoughtful man could imagine but that it would take a great many years for it to work among the Mohammedan population, yet it appears to me that it is just the thin end of a wedge which, driven home by Christian colporteurs, Christian Missionaries, and Christian influences, will eventually split the whole fabric of the Mohammedan delusion to shivers. But, although I am not a politician, and although I say all this, let me not be misunderstood. The system of Mohammedanism may be overthrown; but it does not necessarily follow that the empire of Turkey should be destroyed. I do not mean that. I do not mean that the Russian eagle should reign where Mohammed and his followers now reign. No, Sir; there are twelve or fourteen millions of nominal Christians on Turkish soil already. It is true that they need a brighter light and a purer faith; but there they are. There they are; and when God's time shall come, they will be raised up for

this battle. There they are; numerically and commercially they increase, while the Mohammedans decay; and, sooner or later, by forcible or by gentle means, it matters not which, as the Lord shall choose, the Koran must eventually yield to the Gospel. Then, Sir, there is that last great system of error, which in meetings like this we commonly think and say most about. I allude to the great system of Paganism. Now, here, without going into detail, I may venture to make the general observation, that nearly throughout the whole world, in all the forms in which Paganism prevails, it is becoming gradually weaker and feebler. You have made vast inroads upon Paganism in Africa. Let all those Kaffirs, Zulus, and other tribes in South Africa tell you. Let all those freed men and women, freed from the slavery of man, but made more nobly free with the blessings of the Gospel, in Western Africa, tell you. You have made great inroads on Paganism among the Negroes of the West Indies. What would they have been, had it not been for the Bible and for Christian efforts? what would they have been at this day? They would have been given up to their greengreases, and their black and dark superstitions, as their fathers were. You have made some inroads upon Paganism among the native tribes, the red men of the American continent. You have made great inroads upon the cannibal Paganism of the South Seas. You have made inroads, the results of which are not to be calculated or told by statistics, upon Paganism in India and in China. It is true that you have not millions of converts among these teeming peoples. It is true that you count your converts by tens and hundreds, rather than by thousands; nevertheless, you have been laying the foundations of a great work. I can compare what you and other Missionary Societies are doing in India and China to nothing so much as to the recent Abyssinian expedition. Why, there were all sorts of speculations about that. Many said you never could get into Abyssinia; others said, if you did, you needed such a prodigious amount of strength, such money and means, as would render the entire work next to impracticable; and others, again, said, that whatever you did you would find in the end that the country, the people, the rains, the roads, and the want of roads, and all the rest of it, would be

too many for you; and yet, day after day, and week after week, you read the account of the advance of the expedition. Well, what did you see? First, they landed some troops, and began to make a road. They proceeded to blow down rocks, and to fill up narrow valleys, in order to make a pathway. And then they got the elephants to carry the artillery; and so they went on, step by step. Science, British skill, military valour, abundant resources, combined to accomplish the task; until at last poor Theodore found that he had miscalculated our strength and our purpose; and, after giving battle once, with one decisive blow the grand object of our going to Abyssinia was achieved, and the captive English men, women, and children were set free. So I suppose it will be in reference to the great systems of Paganism in India and China. You are making roads; you are filling up valleys; you are levelling mountains; you are accumulating resources; you are going onward to a great struggle: and, if a native man comes in here, as a native Abyssinian came into our camp, to show himself a friend; if a native woman becomes converted; if a family turns from heathenism and idolatry; and if a village renounces its idols,—these are the first promises and the first pledges of final success and victory; and, as surely as the Abyssinian expedition succeeded, so surely, nay, far more surely, shall this,—for our battle is the Lord's, and He will give us the victory. In a word, Sir, Paganism everywhere is becoming uglier as it becomes older. It has lost all the classic beauty of the ancient mythology, and all traces of the true God; and now its devotees have sunk down, in some instances, into positive devil-worship, and have become to that extent more like fiends than men. Even in India and China, where it has some literature, it has very few defenders, and they are stricken with dismay. They are very much like the men of Jericho, whilst the Israelites were going round the wall so many times during the week,—palsy is upon the defenders. They feel that, in the end, their system must give way to European light, European civilization, but, above all, Divine truth, Divine power, Divine love; and some day the great wall of heathen superstition in India, and the yet greater in China, will fall down, and the Lord's people will take possession of these vast



populations, and gather them into the Lord's Church. Thus are the prophecies in course of fulfilment. "The gods that have not made the heavens and the earth; even they shall perish from the earth, and from under these heavens." Then look on the other side. Flushed with victory, in the name of God, you are going onward. Already hundreds and thousands of converts are numbered by your own and other Societies. Pagan tribes cast away their idols, and abandon their shrines. The young, by tens of thousands, in heathen lands, learn to read the Saviour's Word, and to sing His praise. The adult and the aged hear of His bleeding love, and seek salvation. The cannibal throws aside his club, kisses his long-hated foe, and unites with him to rear a temple for the service of the living and true God. And from many parts of the earth is heard the cry of missionary labourers toiling beyond their strength, in fields already white unto the harvest, "Come over and help us;" and the same cry, yet more affectingly raised by perishing millions partly awakened to their misery and danger, "Come over and help us." Thus, I repeat, are the prophecies of Scripture being fulfilled; and thus the millennial day draws nigh. Every year widens the field of vision and of hope. The world waits for its promised Sabbath, and its morning light is dawning. Amidst the raging of the storms which yet sweep over the nations, the Christian repeats the Psalmist's song:—"The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about Him, righteousness and judgment are the habitation of His throne. A fire goeth before Him, and burneth up His enemies round about. . . . The heavens declare His righteousness, and all the people see His glory." And in His sure time the shout of final victory shall echo through the world:—"The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." Sir, the best part of my speech is yet to come. I had the happiness this morning to receive the following letter:—

"DEAR SIR,—This being our silver wedding-day, my wife and I have been thinking over what good we could do in commemoration thereof; and, amongst other things, I have chosen

to send you the enclosed cheque for the missionary cause, in memory of the Rev. Mr. Squance, (just taken to his rest,) whose counsels and admonitions at Bradford Street Chapel, Birmingham, when a young man, twenty-one years of age, as I then was, I do this day remember; . . . and through redemption in Him who came to lead a suffering life for my eternal welfare, I do hope to endure in the path of life even to the end.

"I remain, honoured Sir,

"Your obedient servant

"JOSEPH DIGGLE.

"Torquay, May 3rd, 1868."

Sir, I have the pleasure of presenting the enclosure, which is a cheque for £100. Ah, who shall say what one humble Christian may do? Mr. Diggle will allow me, I am sure, to state, that he had a Christian mother whose counsels were never forgotten. She was placed in circumstances of great humility and sore trial, but she sowed the seed of God's truth in the heart of her son; and, although it slumbered long, and for a time seemed to be stifled, the blessing of God upon the instruction of Thomas H. Squance quickened that seed; and, notwithstanding adverse influences, it has sprung into life. God has given him His blessing; and now he has the pleasure and the privilege of devoting this £100, on his "silver wedding-day," to this good work. There may not be many here who have just now to celebrate their silver wedding-day, and yet there may be some who may take this kindly hint. There may be others who happened to forget this cause when their silver wedding-day came; but they may yet present an offering in memory of it, with many thanks. And there may be some who are looking forward to a silver wedding-day; ay, and perhaps to a golden wedding-day; and they, in the hope of living to see it, may offer their generous and special contributions this day. Yes, Sir; this is the time for work. Our fathers are passing away; and God calls upon us to work while it is yet day. I was affectingly reminded of this during Mr. Smith's prayer this morning, when he implored of God grace for us all to work while it is day. We have but a short time in which to work; and while I invite you to renewed effort in this service, I may say to you, as one of the Port-Royal authors said to another to whom he proposed a new literary

undertaking, and received for answer that, having done much, he desired rest. "Rest!" said the proposer, "have we not all eternity to rest in?" Surely, Sir, that is long enough. God Almighty grant us a life of usefulness and an eternal rest!

The CHAIRMAN:—There is present to-day a venerable labourer in the Missionary field who has returned within the last week. I had the pleasure of hearing him speak in Paris, when I presided at the Missionary Meeting there a few weeks ago. He has been General Superintendent of our Mission work in Mysore. I allude to the Rev. Thomas Hodson, from Bangalore.

The Rev. THOMAS HODSON, who was very cordially greeted, said:—As an old British soldier, who has spent the greater part of his life in fighting for his country, and returned home with an empty sleeve and a wooden leg, and otherwise maimed and wounded, is not generally despised on account of those defects and infirmities,—indeed, sometimes I believe he is honoured because of them, and, if not honoured, he is borne with; and the tales of the old soldier are kindly listened to. Well, that is just my case. And I hope, Sir, that you and this large assembly will kindly bear with me a little while, although I cannot state my case with the same flowing and eloquent language as those gentlemen who have preceded me. I have been thirty-eight years in the ranks of the Methodist ministry, and have spent thirty of those years in Southern India, to which country I hope to return by the end of the present year. More than a quarter of a century ago I was ordered by the Missionary Committee to go into the Mysore, and there commence a Mission amongst those who spoke the Canarese language. And in order that I might collect and give the Committee correct information, so as to enable them to fix upon a suitable station as the centre of operation, I went through the length and breadth of the land on a kind of tour of observation. One day, as I drew near to a particular place, I was met by a number of officials, who turned back to accompany me into the town. As I proceeded I saw two men running on before me. One of them took a stone out of the road, and threw it on one side. He then picked a thorn out of my path, and threw that aside. The other man chipped a piece off

a projecting hedge, and cast that out of the way. I said to one of the persons by my side, "Who are these men? and what are they doing this for?" The reply was, "The head man of the town heard that you were coming, and sent these people out to prepare the way before you." To me that was a mere compliment,—the remains of an ancient custom. However, it prefigured what the Lord Himself did, in the exercise of His Providence. In a spiritual sense the rough places were made plain, and the crooked were made straight; and the way of the messenger of mercy was opened into every part of that heathen land. I commenced alone; and in much feebleness entered upon a Circuit about the size of Ireland. In that kingdom of Mysore we have now eight Circuits, twelve Missionaries, two Native Ministers, five candidates under training for the ministry, and about two thousand four hundred scholars daily receiving Christian instruction. We have received for all purposes, exclusive of Government grants to schools, about £1000; and we have, best of all, two hundred and seventy members of society. Some of these are English soldiers, who have had the advantage of Christian instruction in connexion with Methodism in England. For example, one day when I was conducting a love-feast in our Bangalore chapel, an English soldier stood up, and said, "Ah! Sir, when I heard you begin to give out that hymn on Sunday morning, I thought of the little chapel at home, to which my mother used to take me when I was a boy. I attended the Sunday school then. And then I thought of my good old mother's prayers. She is in heaven now, Sir; and I am on the way. I came to India a heathen, and by the blessing of God upon the preaching of the Gospel in this heathen land I have been made a Christian." This, though the testimony of only one, is the description of many English soldiers. And many natives, also, in their dying moments, have given the clearest possible assurance that they were on the verge of heaven. Thus the Lord has accompanied His preached words with signs following. We have many tokens for good, but we have also a great deal of opposition. We go forth and attempt to proclaim the truth as it is in Jesus, to all classes of persons; and the Lord owns His word in a great variety of

ways. We do not expect that all the preachers needed for the conversion of India are to be sent from England and other Christian countries. We have always been of opinion that the Preachers for India must be raised up in India; and we have always acted upon this principle. The reason why we have so few Native Ministers is because there has been a lack of *converted* intelligent young men. Just now, however, we have five young men under a course of instruction; they have been some time Catechists, and they are all giving satisfaction. In addition to the *preached* word we are not unmindful of the *written* word. We not only *preach* the word, but we circulate it far and wide in a printed form. Millions of pages, in the shape of tracts, Scriptures, school-books, &c., are annually issued from our Mission press at Bangalore, without any expense to the Mission fund. From a combination of causes, there is now in the Mysore country a daily increasing thirst for information; and it is only from the Mission press that the pure water of life can be supplied. And just now there has sprung up a demand for books, such as we old Missionaries did not expect to arise in our lifetimes. *The Hindu women have begun to read.* Some respectable Hindus have united to form schools of their own, and others send their daughters to Mission schools. The wives of our Missionaries take a very active part in female education. They not only superintend the schools, but they also teach some of the most important lessons, greatly to the delight of the parents, and the benefit of the girls. We have three *orphans*,—one for boys, and two for girls,—in which poor Christian children are clothed, fed, and taught to walk in the way of usefulness and happiness. We have many vernacular day schools; but they are, in consequence of many difficulties, not in a very satisfactory state. This, however, is amply compensated for by the good state of those schools, in which an education “up to University standard” is given through the medium of the English language. In our Bangalore “Educational Institution” we have now three hundred and fifty students daily receiving Christian instruction. The first hour of every day is devoted to the sacred Scriptures; each class under its own teacher. The highest class is taught by

the Rev. J. Hudson, B.A., who has the entire management of the school. In his class there are about twenty-five pupils, from the age of sixteen to twenty-three, who are daily imbibing the sacred truths of the Gospel. In the city of Mysore we have a similar school, fewer as to numbers, but equal as to efficiency, under the care of the Rev. T. G. Sykes, B.A. In the Madras District there are two schools of this high class. The one in the city of Madras under the care of the Rev. A. Burgess, is not exceeded in excellency by any Missionary educational establishment in Southern India. There are similar schools in Calcutta, Bombay, and Madras, belonging to different denominations. This high class English education received an impetus in the year 1830 from my friend and fellow-passenger to Calcutta, the Rev. Dr. Duff; and it is impossible for any one to calculate the influence these schools have exercised in bringing about the great and beneficial changes which we have seen in India. But one thing is very clear, viz., *there is in India at this day a more correct and wide-spread knowledge of Gospel truth than there is in any other part of the Heathen world.* The youths who come to our schools have not for their object instruction in Christianity; but they know our object, they come for English literature, &c., and we give them Christianity along with it. And here a very natural question arises, viz., How is it that so few of these educated people have been baptized? The answer is this, Satan has chained the Hindus to one another by the chain of *caste*, as he has not chained any other of his slaves. Others can run to Christ singly, but a Hindu can only move as the great bulk of his caste moves. Until lately this slavery was contended for by the slaves themselves; but now the educated men are struggling to get free; and ere long there will be a most wonderful change. And we hope that, under the mighty influence of the Holy Spirit, many of the educated young men will not only be converted, but that they will also become preachers of the Gospel. To this end it is necessary that the numbers of your Missionaries should not be allowed to decrease; but that, as some fail by sickness and death, their places may be immediately occupied by others. As a matter of course the expense will

be great, but the glorious results will be great also. The Lord has given His promises only in connexion with the use of the means which He has appointed. You give your money now, and you will receive immortal souls in return at the last great day of reckoning. In your Indian Mission there is abundant encouragement, as well as many difficulties. The field to be cultivated is large, and the labourers are few; but the power which accompanies the Missionary is Divine. Let us unite our efforts, and give all the glory to the Lord.

The CHAIRMAN:—A distinguished layman will follow, whom I need not introduce, because he is known wherever Methodism is known,—Dr. George Smith, of Camborne.

Dr. GEORGE SMITH, whose reappearance on the platform of Exeter Hall was warmly greeted, said:—Looking at the clock, and looking at the list of speakers to come, I doubt whether this Resolution wants my support; but as you insist upon it, I will trespass for five minutes on the Meeting. In doing this I will strictly avoid following the course which, Sir, in your opening speech, you have advised us to shun. I certainly will not wander from the Mission cause to political matters; but I feel strongly inclined to adopt the converse of that, and to lead the Meeting from the political matters which have been referred to, to the Mission cause. I need not go over the facts again to call the attention of this Meeting to the various circumstances which obtain at the present time. Some of them, I confess, to my mind are of a most fearful character, which it is right that we should contemplate at this period as affecting the Mission cause. I do not fail in my faith in the prophecies of God's Word and in the Divine ordination; but I look to the great points to which the Meeting has been directed this morning,—to Ritualism, if thus you like to call it,—Popery, if you choose so to term it, and to the various exciting circumstances which are upheaving society, turn your eye wherever you will,—scientific infidelity, Rationalism, and all those evils. Regarding the operation of all these, I look with unshaken faith to the promises of God; but I am reminded that every one of those promises appeared, as they do now, in the pages of Revelation, three hundred years after the death of Christ, when Christian

Churches glistened on all the shores of the Mediterranean from Carthage to Spain. But what did the Ritualism of that age do? What became of those Christian Churches? Did they not abandon the Christian religion? What was the consequence of bringing worldly-mindedness and pride into the Church? Sir, from a review of all this I conclude that we are not safe. I feel that we are not safe. I feel that we are surrounded by emissaries of evil, by agents of Satanic influence, and that, if the Church of God is not faithful, the Christianity of the world may be thrown back for centuries. I fully believe in the promises of God; I fully believe in all that can be said of their fulness and power; but I am not insensible to the conclusion that, after all we can speak on this subject, the state of the world, the safety of our land, the progress of our Redeemer's kingdom, depends on our fidelity to God and His truth. That, Sir, is the condition. We must not look in the abstract to what we find encouraging in the Word of the Lord. God has set His mind on the redemption of mankind, and He calls on all whom He has saved to be co-workers with Him; and if we are led to pray and to work, to give and to live for Him, I believe in all that can be conceived of the swift and glorious success that is about to dawn on the Church. But it comes to me with a strong conviction that on the fidelity of God's Church depends the whole issue of the case. And when I look at one or two points I own that there is some cause for despondency. With regard to the contributions to this Society, I have a very strong and painful conviction that our annual list is not what it ought to be. There are names of subscribers—I believe I could mention dozens—who put down a guinea when they were receiving £100 or £150 a year, and they quiet their consciences by putting down a guinea still, though they are now receiving ten times their former income. That is not the way Christians should act; that is not living up to our privileges. And so in other matters. I hope and trust, therefore, that the means which have been adopted, and will be adopted, in most parts of the kingdom, for enlargement of these contributions will not fail of their effect, and that we shall see a great increase in the subscription list. I know that there are some men who will say it does not matter how

the money is given, that it is just as well dropping their money into the collection boxes. But it does matter. There is a moral effect in the list and in the subscriptions being large; and I trust that by the means to be adopted we shall see in our list of subscriptions a goodly increase.

The Resolution having been put and adopted,

The Rev. W. T. RADCLIFFE, of Manchester, said,—I have now to move the following Resolution:—

*"That this Meeting acknowledges with gratitude the measure of blessing which has prospered the work of the Society during the past year."*

—I have been thinking that while there may be many differences of opinion in regard to the prophetic part of Scripture as it bears on this great work, on the subject of this Resolution there can be no difference whatever; for "the best of all is, God is with us." His work is prospering, and we see it in the most manifest manner. If it were in my power to speak as this Resolution requires, I think this at least might be settled, that the Mission cause is the greatest and the best in the world, and the most deserving of universal support. If we see a land emerging from a sea of misery and of tears, we may be certain, without any other information about it, that the Gospel is there as the upheaving power; and that not as a violent and volcanic power, but after the manner of the first chapter of Genesis,—making the dry land appear,—throwing around it a bulwark not to be swept away by the billow, making its wilderness like Eden, and its desert as the garden of the Lord. And if, on the other hand, I see a country low, I infer at once that that country is low because it has little or nothing of the Gospel in connexion with it. Even France, Sir, to which you have yourself referred, is still, with all its boasted civilization, so low, that the sea of universal commotion is kept back only by the barriers set up by a powerful despotism. Spain, too, is low; Queen and people, palace and cottage, are ready to be overwhelmed together. Russia itself, after many favourable occurrences in its history, is still but a vast sand-bank, from which the sea has partially retired, and still unable to sustain the manly tread of freedom. And Italy, notwithstanding many things in its favour during recent years, is yet but a marsh, "neither sea nor

good dry land," where the Pope himself treads "the rude consistence, half on foot, half flying," and—

"With head, hands, wings, or feet,  
pursues his way;  
And swims, or sinks, or wades, or creeps, or flies."

—But, on the other hand, look at a country where the Gospel is spread, and there you will see evidence of the truth of what I am stating. England, because it knows most of the Gospel, is thereby made the highest of the nations,—the Lebanon of the world. And her colonies in the Australasian regions are rising to the same level; not so much because of gold, though that has been a link in their progress, as because of the Gospel. The islands of the South Seas are rising, by the same means, into the brotherhood of nations. So true is the general fact, of which these smaller facts are proofs, that where a land is rising, it is the Gospel that uplifts it, and that where it is low, it is because the Gospel is not there preached "with the Holy Ghost sent down from heaven." And what is worthy perhaps of note in looking at this mighty Missionary power is, that, with means so slender, results so vast should be achieved by us. Let me refer to what is a favourite sphere of my own, partly because my old fellow-students, Mr. Calvert and the late John Hunt, have laboured in that field. I refer to Fiji. I have gone through the Reports of this Society, partly with the assistance of Mr. Calvert himself. I find that that Mission commenced in 1835, and that we have sent from first to last about forty Missionary agents. We have spent on that Mission a net sum, allowing a large amount for the Fijian share of the expenses of the "John Wesley," of about £108,000. Now what have we to show for that money? To begin with the top, there is the King of Fiji, a Methodist; his name is Ebenezer, "Hitherto hath the Lord helped us." Then there is his Queen, a Methodist too; her name is Lydia, for the Lord hath opened her heart. There is the Word of God translated into the language understood by the people; there are laws of civilization taking due form in beautiful crystallization, if I might so speak, protecting human life in its sacredness where cannibalism formerly reigned without any interruption whatever. Then we have Native Mission-

aries and Assistant Missionaries, 45 in Fiji; we have 653 Fijian Local Preachers; we have 663 Fijian Catechists; we have 1,025 Fijian day-school teachers; we have 22,000 in Church fellowship, with 1,909 class leaders; we have 36,000 in our schools; and we have 107,000 listening to the Gospel of Christ. And all this for the expenditure of a sum that would build only a small section of a modern iron-clad ship of the line. I am glad, Mr. Chairman, to see what interest our friends take in statistics, at least when they refer to Fiji. But I am sorry that the same interest is not evinced in the other statistics contained in our Annual Report, and especially in that scarcely known portion of it, the forty tabular views or so which it contains. These are really the diggings of the Report, and you may disinter many a golden nugget that would pay your way in the country on a Missionary deputation. It is well to assure ourselves thus of the real character of the Missionary power. If you wish best to see the true quality of a great instrumentality, you must view it when contending triumphantly against overwhelming odds. If, for example, I wanted to intimate to a stranger the qualities of the British soldier, I would not take a case in which he stood on equal terms with the enemy as to position and numbers; nor would I even take the army sent lately into Abyssinia, greatly as it displays British skill and valour. I would rather go to the Crimea, where Sir Colin Campbell stood, with his Highlanders drawn up two deep, to receive the charge of the Russian hussars, and drove them back as the spray is dashed from the rocks of their native land. So here. Admitting that we have nine hundred and seventy-one Missionaries, with the other agencies stated in the general summary, and nearly £150,000 a year as income, I hold that this is but a small instrumentality wherewith to evangelize groups of islands, to take a stand on the continents of Asia and Africa and Australia, and to present to the eye of Christendom a constellation of Christian churches which, for spiritual glory, and for diffused blessing, have not been surpassed since apostolic times. I suppose this is to be accounted for by the fact, that when man, acting as God's instrument, does but a little for God, God is pleased to do much by man. There

is a lesson for the friends of Missions at the grave of Lazarus. The tear that falls, the voice that speaks, the power that revives, belong to Jesus. Man only rolls away the stone from the door of the sepulchre, and unbinds the resuscitated corpse. This may be taken as an illustration. It teaches us a lesson of humility on the one hand, and it teaches us a lesson of confidence and of hope on the other. We do but little in comparison with the great object we have in view; but that little in the hands of Christ becomes a mighty power in breaking down the strongholds of sin and of Satan. The first sermon spoken in a heathen land may be uttered with a stammering tongue, and may be despised by the worldly philosopher, and by imagined successors of the Apostles; but around that sermon will in due time gather personal happiness, family joy, social blessing, and national greatness, which shall make Israel bud and blossom, and fill the whole land with fruit. We have the same thing illustrated in various parts of the Mission field. We sent faithful Missionaries to the West Indies, and they rolled away—with others, their fellow-labourers, sent by other denominations—the stone of spiritual ignorance from the sepulchre in which the Negro was entombed, and they invoked the presence of Christ, that His life-giving power might be displayed; and forth comes the Negro with his dark skin, but with man's imperial nature within him, prepared to take his stand as a disciple of Christ, and prepared some day to take his stand amongst the foremost ranks of civilization. It is such an instrumentality which has given to England and to England's Empire this grand distinction, that if a poor shipwrecked Negro can only plant his foot on the remotest crag of Victoria's dominions, the thrill of liberty enraptures him, and he is enfranchised with all the rights of human nature. And there is a connexion between that thrill of rapture in the West Indies, and the state of things lately witnessed on the neighbouring continent, in which America, as becomes her Christianity, her civilization, and her greatness, has ended the slavery of the black race for ever. All through the Mission work you may see illustrated this principle, that, when we do but little, if it be in proportion to our means,

God will do great things for us. He will multiply the loaves and fishes; and will turn the work of a few into salvation for thousands who are perishing for lack of knowledge. This Resolution is hopeful, and I am disposed entirely to sympathize with it. I am ready to stand by this further thought,—that if you take the Missions which numerically are the least successful among us,—if you take the Missions to India and to China, you there have all that ought to justify complete satisfaction and gratitude to Almighty God. Look for instance at the quality of your Eastern Missionary successes. Conversion to God in this land acts favourably upon a man in his temporal interest, and in his social position; it gives him a happier home and a better place in Society; but conversion to God in India, while it raises a man spiritually, degrades him socially, and makes him to be disowned and cursed by his parents, and abandoned by his kindred on every hand. How robust a religion must that be, which, for the sake of the Cross of Christ, suffers the loss of all things! The religion of some people in this country, I am afraid, is a frail and delicate thing; something like a gentleman's pleasure boat, with just two inches of timber in the bows, and fit only for light breezes and for summer seas. The religion of a convert to Christ in India, must be after the model of Sir John Franklin's ships of discovery, with timbers that can bear the crash of the iceberg, and with internal provision that will give joy amid Polar desolation, and with difficulties stretching to a distant horizon, and rising into what is at once sublimity and terror. One conversion, Sir, of that order is worth all the money that this Missionary Society has ever spent; but it is not only the quality of the thing that is concerned. I am not going to argue that a man's soul is more precious in those lands than it is in a land like our own; but I think it may be fairly argued that the conversion of a man in a heathen country, himself being a heathen man, is a mighty contribution towards the conversion of that country. You have a living stone placed upon the true foundation in that man's conversion, and at the same time, or rather previously, you have taken a stone out of the arch of heathenism, and, though it creates but a small opening, it unsettles the

structure, and it helps mightily to bring it down altogether. You have a man converted to God, who wears the colour, and speaks the language, and knows the habits, and is acquainted with the social life and religious system of the people; and without the expense to this Society of sending a European, fitting him for his work to the heathen world; without the toil of studying a foreign language, which, as in China, may be the highest achievement of Babel; without the peril to life that must invariably be encountered where a man goes to a climate so unhealthy as the East; without all this, you have a native converted to God, ready to go and take hold of the pillars of the system with which he is familiar; and though, like Samson, he may bring the ruins upon himself, and perish in his efforts, he will rise above it to a welcome in the kingdom of heaven, and be a monument there of God's saving power for ever. As we look at the position of these Missionary converts, taken from heathenism, and gifted with the life and the grace of the Holy Spirit, we may thank God for His blessing on our work, and for mightily prospering that work in the conversion of souls. If we compare the present with the past of our Mission life, we have much to sustain and encourage us. I see that during the last thirty years the number of our Mission members has increased by eighty-four thousand, and our Missionary income has increased about £72,000. Look at the Australasian Conference, and you trace it up to the first efforts of that noble-hearted Missionary to New Zealand, Samuel Leigh. Look again, and go back to the year 1813,—and, by the way, I have a rich treasure relating to Tuesday, May 3rd, 1813, in the handwriting of the late Rev. James Lynch, written on the day of the funeral of Dr. Coke. He gives the position of the ship at sea, and it is something like this, to put it in a very condensed form: Lat. 2°29 south, long. 59°29 east. Mr. Harvard reads the funeral service, Mr. Ault gives the address, Mr. Lynch reads the hymn commencing, "Hark, a voice divides the sky," and they commit the mortal remains of Dr. Coke to the waters, to rise again gloriously when the sea shall give up its dead. Look at the beginning of our Missions to India, and now what do you see? You see the mountain of Oriental superstition shaken by European science,

and disturbed, and practically uplifted, by the power and faith of Christ exercised in this and in other lands; and you see a day approaching when India shall have an "Affiliated Conference," and when Methodism shall be more mightily felt and recognised in that part of the world. Looking at such matters, there is all reason that we can desire for satisfaction and gratitude to God, and I think that these successes of ours are preparing us for greater efforts throughout the world. Perhaps we were not prepared much sooner for all the effort which we ought to make for the conversion of China and India and those vast Eastern populations. As a people we are not greatly gifted with the power of estimating indirect successes and results which come short of conversion to God, and membership with His Church. We sometimes see a result of Missions on the surface of society, and we look at it as if it were merely on the surface, instead of regarding it as a result of what has been done down deep in the social state of the people; something like the broken ice in Polar regions, not broken by a stroke on the surface, but by a mighty ground-swell underneath,—Omnipotence undermining the barrier, and ultimately destroying it altogether. And God has treated us according to our genius. To that genius, nursed in our early revivals, and blessed be God, in many a revival since, God has given us successes which have been comparatively easy, though blessedly glorious. We have had our Jordan, and it has been divided before us, and we have passed easily over; and we have had our Jericho, and its walls have fallen down before the blast of the rams' horns and the accompanying ark of the living God. But now we are called to go up amid the tall "sons of Anak" and to "cities walled up to heaven;" and having gone already to the nations of the future and laid the foundation of things for a grand history in the southern part of the world, we have now to go to the empires of the past, and to pour upon those ancient populations the glorious light of the Gospel, and to make them behold the "Lamb of God that taketh away the sin of the world." And what encouragement have we in this blessed work, and on the verge of these grander things that are before us in the Mission service? I do not believe that we have at all seen in this work any-

thing like the glory which it will be our privilege to behold. As I go round the Westminster Abbey of Missions, so to speak, I see many a grand memorial to departed excellence; but I also see many a vacant space and niche for other grand memorials, that shall tell at a future time of great things done for the Lord Jesus Christ. There is one memorial, simple and grand, to John Wesley, who sought to spread Scriptural holiness through the land, and whose parish was the world. There is another to Charles Wesley, whose poetry is sung by millions in both hemispheres; and the time would fail to speak of other monuments, grand and imposing. But, O, what spheres are there yet for our Missionary labourers! Where is the young man—I hope he is living—whose lot it shall be to enter into Rome, and exclaim, "I am not ashamed of the Gospel of Christ?" Where is the young man who, in the name of this Society, shall have the grand distinction of standing on Mars' Hill, and telling Greece the glorious Gospel which God has enshrined in her own tongue? Where is the man who shall respond to the cry, "Come over into Macedonia, and help us?" And where is the Missionary who shall penetrate into the interior of Africa, and do for the Gospel what Livingstone is doing for civilization, and with fellow-labourers form a line of Missionary stations that shall connect the Missions of Southern Africa with the Mission that ought to be in Egypt; and that shall diffuse the Gospel in every direction? There is a grand future before the Mission work, and there is much encouragement to anticipate. I believe in a gracious Providence, and that everything that happens in this Mission work, in the providence of God is guided by an overruling and Divine control. And I, for one, Sir, am not at all disposed to regard the present attitude of the Pope towards the freedom of Italy as altogether an unmitigated evil. It may be of great service to dull people in this land to see the concentrated evils of that system in one conspicuous place. It may be interesting, too, to see how the old man behaves himself in the earthquake that has come round the prison in which civil and religious liberty, beaten with many stripes, have been thrust into the inner prison, and their feet made fast in the stocks; and my worst wish for him is,



that he should "call for a light," like one of old, and submit to learn from his prisoners. And what grand characters have we developed by this Missionary enterprise, and by its influence upon those characters! The name of Francis Asbury is not so familiar as it ought to be with many people in this country; but how grand a character was his! I see him crossing the Atlantic; I see him abandoning all his European comforts and leaving them behind him; I see him following the track of the settler and the path of the hunter; I see him swimming rivers and climbing mountains, and preaching in the forests of America; I see him, noble son as he was, honouring his father and mother, selling his watch, and even his library, to help them during their dependent circumstances. And then you see him leaving behind him two hundred thousand Methodists on the continent of America,—a man worthy of living in an apostolic age, and worthy of standing by the favoured three who stood by their transfigured Lord. And if the Mission element can do that for a man, and expand his character into such grandeur, I should like to ask, what cannot this Mission element do for the elevation of woman in those distant lands? Let me give you a scene that is dear to my heart from many considerations. The time is 1849, the place is the island of Bau, in Fiji, the occasion is a cannibal feast, and the intended victims are fourteen women. There are two Christian women, the wives of Missionaries, on the neighbouring island of Vewa, two miles off; and though their husbands are away in another part of the group, they take a canoe and make haste to this island, that they may, if possible, rescue some of those lives that are doomed to destruction. They make haste; they land amidst the savages, who make way for them;

"The waves an awful distance keep,  
And shrink from their devoted head;"

they rush into the presence of the King, obtain the lives of the five surviving women, and leave a blessed memorial behind them,—do Mrs. Lyth and Mrs. Calvert,—which shall be had in everlasting remembrance. Indeed, our Missionaries are familiar with colossal trials, with stupendous difficulties, and ~~this—this~~ would make us feel our-

selves famous are regarded as indifferent matters by those eminent men of faith and these workers in the love of our Lord Jesus Christ. I was struck with this thought some time ago in reading a letter in the "Missionary Notices" from Southern Africa, which related partly to another brother and Missionary of ours, and stated his escape from two lions, which he had been in danger of encountering on his way to the District Meeting,—he being on foot, in consequence of his horses having failed on the way. What I regarded as very suggestive was this:—that his escape from the lions did not come to public knowledge in this country by a letter from the Missionary concerned, but incidentally by a brother Missionary, who happened to state it. As a person in Dublin said to a friend of mine, as they were both looking at some lions in that city, "Sure, and I should not like to meet one of them running after me." But suppose we had "met" one of them "running after" us, should we not have felt ourselves to be important, and have been very likely, at the very first lovefeast we attended, to tell what a marvellous deliverance we had had? Our Missionaries live amid the Alps of Christianity, themselves as gentle as the Shepherd that gathers the lambs in His arms and carries them in His bosom. I beg leave to move the Resolution.

The CHAIRMAN:—The Resolution will be seconded by a gentleman who was formerly a Missionary in Mysore, and who is now much esteemed in his present position,—the Rev. John Shaw Banks, of Plymouth.

The Rev. J. S. BANKS:—I wish to second this Resolution by saying another simple word or two for India. During the time that I was favoured to preach the word of God in that country, I was always strongly impressed with what is not very often referred to in Missionary Meetings at home,—the immense value of the secondary influences which are at work in that country in favour of Christian Missions. And since the time that, in the providence of God, I have been separated in person, but never in heart, from your noble band of Indian Missionaries, these impressions have only strengthened day by day. I am sure that I can do nothing but sit humbly, very humbly, at the feet of the great politicians who have preceded me; but if you will allow me for a few moments,

I will try to illustrate one fact, the way in which the English Government and people in the East are helpful to our work,—the work of Christian Missions. I may remind you that ours is the first and only case of a Western nation that has succeeded in making a permanent settlement in the East. This has not been for want of desire or effort. It is matter of common knowledge to us all that from the very earliest ages the West has been the invader. But the fact looks us in the face to-day that ours is the only case, in the providence of God, in which a people purely and intensely Western have succeeded in making a home on a large scale in the midst of a people purely and intensely Eastern. That has not been hitherto the lot, after various attempts, of our predecessors or rivals,—the Portuguese, the Dutch, or the French. Two peoples, in many respects the most opposite—one intensely practical and full of energy; the other nothing, if not dreamy and speculative: one the very leader of the Christian faith in the world; the other just as sincerely and devotedly heathen: one the champion of liberty; the other accustomed for ages and ages to nothing but pure despotism—have, in the providence of God, been brought face to face, in the first instance, as conquerors and conquered, and then as fellow-subjects on level ground and with equal rights. The simple fact of our presence in that country, to say nothing of the circumstances in which our power grew up,—nothing of the accidents, so to speak, which always turned in our favour,—nothing of the failure of every attempt that has been made to unsettle our power,—this simple fact suggests to a Christian mind some higher purpose. And the inference is so very plain, and so very natural, that even common writers and ordinary politicians have often referred to it. A Governor-General, a Christian man, once said, "It cannot be supposed that God has given to us the magnificent empire of India simply in order that we may find in it a source of wealth and a theatre for our arms and our commerce." Sir, that *cannot* be supposed; and what is mere supposition or conjecture with others is certainty and practical belief with us. We believe that God Almighty had a higher purpose in doing for us, as a people, what He has never done for any other nation in the world. We believe that the English Government,

the capacities of the English character, and, above all, the zeal of English Christianity, are upon their trial in the East. I come to you as a Missionary, to assure you that our power in the East rests upon this basis,—that it is by fidelity or failure to its Divine mission that the stability or downfall of our empire there will be determined. I look upon our English Government and our English influence in the East as indirectly a Missionary agency, just as truly as any Missionary that you ever sent out from these shores. There is not a ship, or a soldier, or a governor, or an institution, that is not every day increasing an influence and working towards great moral changes which none of us can understand. May I trespass upon the meeting for a few moments, just to lay before you a few of the ways suggested by practical experience in which English influence is telling in favour of the Christian Missions of this country? One blessing which Englishmen bring with them into the East, into India at least, is the blessing of a just and uniform government. When the English from being mere traders were becoming the rulers of India, the old Mohammedan Empire which preceded us was falling to pieces. Lieutenants, east, west, and south, were setting up as independent Sovereigns. Every day brought the news of some defection which the Mogul Emperor could not prevent. Just at that period, one of two other consequences seemed likely: either that the whole continent would be broken up into separate native states, or that the French, who were there before us, would seize the power. How differently the history of India would then have read, what would have been the effect on Christianity and Protestantism in the East, if the English had not come at that time, it is useless to conjecture. But the English, in the providence of God, did come, and at the present moment the whole family of Indian nations, speaking different languages, with different interests, divided from one another by a thousand petty jealousies, are all resting under the sceptre of one sovereign, and that a Western Queen, and are all obeying one law. I say, "resting," for what was the state of things formerly in that country? You had throughout India Mohammedan against Hindu, and Hindu against Mohammedan. You had the Mahratta in the north, as regularly as the year came round, carrying

fire and sword into the Deccan, and the Deccanee in return chasing the Mah-ratta; Sikh against Bengalee, language against language, faith against faith,—a hundred different states that were never at peace except when they were at war; and now, if I have not seen, if your Missionaries do not see, the sword literally become the ploughshare, and the spear the pruning-hook, they do see the cannon of two of England's greatest enemies, Hyder Ali and Tippu Sultan, turned to a very useful purpose, that of road posts. They see the castles of Hindu chiefs tumbling into ruins, and the materials employed in building native houses and in making native roads. I would not for a single instant be guilty of boasting or exaggerating, and especially of the exaggeration for which some people say speakers at Exeter Hall are very famous, but which I humbly suggest is not peculiar to speakers at Exeter Hall. I believe it is the simple truth, the plain fact, to say that the English rule, as a whole, in the East, whether popular or not, is eminently just. I know that sometimes there are English courts in that land which are anything but courts of justice, rather sinks of corruption. Sometimes the decision goes more by the weight of the bribe than the weight of the evidence; but these are the rare exceptions, and you will find the natives as a whole exonerate the English character. I have found in the course of my village preaching that natives have said to me, "We know the English Magistrate does not intend to harm us. He does not wish us any injury. It is these wicked Brahmins, these cursed Brahmins, who have the English gentleman by the ear, that deceive him and plunder us." I hold that to be a grand character, that character for justice. Many a time in the interior of India I have felt proud of my English blood in hearing the testimony from native lips. What was the state of the people in this respect in former days? I may use very strong language, but the very strongest language which any of us could use would be too weak, too poor, to describe the tyranny, the execrable tyranny, to which those millions were subjected. Take the very worst European Government in the worst times,—Russia in Poland, Austria in Venice, the Bourbons in Spain and Italy, Spain in Mexico,—all departed and departing; and any of them would be mildness and purity itself in comparison with

the corrupt Eastern governments, such as Eastern Missionaries have seen. There was not one of those hundred and eighty millions who did not hold his wife and children and fields at the daily caprice of a sensual, lustful, brutal tyrant. Now there is not one of those hundred and eighty millions who is not as much a subject of Queen Victoria as you and I, blessed with a Government which is not only just and righteous, but partial to the weak. If Englishmen have any prejudices or prepossessions at all, these are against their own race, and in favour of the native. I know that a white face in India is a very poor advantage in a court of justice. For success in a suit at law in India, I would rather be a Hindu than an Englishman. Very often the Brahmins and others know how to take advantage of this weakness of the English character. Now the Indian devotees may go from Rameshwara in the extreme south, away to Benares or Hurdwar in the extreme north, as safely as you can travel London streets. The native ryot or cultivator can sow his seed and prepare his harvest without any fear of the fiery Mahratta coming and sweeping away all the fruit of his labour. Now, the Indian merchant, by fair means or foul, can amass wealth without the idea that in the end Government will pounce upon him with some terrible confiscation or fine. I have always thought what a fine field of usefulness in that country every member of the Civil Service has; not that I, a poor Methodist Missionary, ever envied the position of an officer of Her Majesty, or that the poorest of our Ministers would envy even the Governor-General holding Imperial Court in the City of Palaces; but, apart from any such feeling as that, I do hold that those Magistrates have a calling of God, though not so high or so sacred as ours. And I always thought that an English ruler might be a fine secular Missionary. He has thousands of people under him. He can do almost anything he likes. And long after he has returned to England, smiling harvests, good roads, and a happy people may preserve his memory. Wherever the English Government goes, English wealth and English enterprise go with it, English sympathy with the weak, English roads, English rails and telegraphs. Not to dwell further on this point, let me mention also the influence of the

Government system of education in a few words. In every one of the three capital cities of India you have Government Schools and Government Universities. In each of these the standard of learning is as high, and the examinations are as severe as such tests generally are at home. In every important Indian town you have an English school, where the very flower of Indian society is found. I know that, as a former speaker has said, the motive of all this is the golden one of office, pay, and pension under the English Government. But the result is, that hundreds of Hindu youth are thoroughly versed in English literature and in Western science. The English language is taking the place of the Sanscrit—the perfect, the beautiful Sanscrit—the “language of the gods,” as the Hindus say. English books, your own English literature, leavened as it is with Christian thought and feeling—these are forming the characters and the life-studies of thousands of these youths, many of whom are familiar with our best historians, poets, and essayists, Macaulay, Milton, Pope, and others. You say that the Bible is shut out of these English schools, that Christianity is ignored. That is a fact, a sad fact; and yet I never thought, after all, that it is such a very sad fact as many of us sincerely and earnestly think. Those Hindus are learning your English books. Your Government teaches them history, science, and so on; and they are teaching these things—to whom? To those who cannot make a comparison and draw an inference for themselves? No; but to acute intellects, to minds that have been already accustomed to reasoning by hard reading and severe study. Your Government teachers do not say—they dare not say—if geography, and chemistry, and astronomy are right, Hinduism is wrong. They dare not say it, but they need not say it. Those Hindu youths can draw the inference for themselves, whether they say so or not. This does not depend on any evidence of ours, but upon simple fact and history. You have through the length and breadth of India hundreds of Hindu youths breaking with their early training and national faith. You have in Calcutta a Church, may I say, of Hindu reformers, the *Brahma Somaj*, who are professed Deists. What, I ask, what, your Missionaries ask, has made them Theists or Deists? Who converted

them from Hinduism? Who brought them halfway either to Christianity or to infidelity? Not the Bible, not Missionaries, not the Missionary Societies, but Government schools and colleges from which Christianity is shut out, Government teachers who are bound over by their articles of agreement to a blank, cold, impossible neutrality. Why, all this knowledge which you are getting in this way into India thoroughly alienates the Hindu who receives it from the gods that his father and mother taught him to worship. I know that is not a result which your English Government seeks or aims at. I know that your English rulers would not for a single moment think of loosening a single stone in a Hindu temple. They would not put a straw in the way of a Hindu pilgrim. They would not say—they dare not say—Christianity is better than Hinduism, or Christ than Krishna, or the Bible than the Shasters or Puranas; but they are doing it all the same. They are unconscious Missionaries. And if our rulers were to come and ask us, “What can we do in order to help you as Missionaries?” I believe that your Missionary Secretaries would answer, “Just do what you are doing. Let light in upon the people. Flood the country with knowledge. Put into the hands of the rising race your own English books.” We say nothing of the system of female education and vernacular education, although these are being carried out on the largest scale. I might refer again to the power of the press. This is a young power, but it is an important power. I know that the Brahmins look askance at it, like a man referred to in this meeting, who, in a certain place nearer home, curses printing and modern progress. But they might as well curse the shining of the sun or the play of the winds and waves. Despite the curses of Brahmins, the press of India is cheapening knowledge, liberating thought, and creating a public opinion, which sooner or later will be brought to bear upon all great social and moral questions. Just let me mention one more, and only one more, blessing which the English Government brings with it into the country. I refer to the influence of private Christians. I need not mention to you the name of the Viceroy of India, Sir John Lawrence; but yet I do name him, not for his own sake, but simply because in my heart I believe that he is a fair representative

of the character of English society in India. Whatever may have been the character of English society in former days, a change for the better has come over it. The men who put down the Mutiny—and there is more than one in this Hall who was in India at that time—were Christians. They were Christians almost to a man. You will find that Christian Englishmen there are more decided, more out-spoken, more straightforward in their profession of religion than at home. I do not know how to account for it, but so it is. In fact, there is less narrowness, less bigotry, less exclusiveness, than here. Even High Church Clergymen in that country are almost converted from Ritualism to common sense. One specific for Ritualism seems to be a voyage to India. Somehow or other it all evaporates. The “incense” goes away. The superfluous garments are quite unnecessary. And those who have never known the duty of Christian charity begin to exemplify it. For more than a year I ministered to a congregation composed entirely, with the exception of my own family, of members of the Church of England. Now what must be the power, what must be the effect, of such examples of Christian character and pure family life, in the midst of an observant people? I know that frequently Englishmen have been a reproach to Christianity; I have often, in out-door preaching, been told of that. But these ears have as often heard a native say, pointing to such a magistrate, “Colonel —,” or “Captain —,” or whoever it might be, “is a good man.” Hindus who know our private life know a good man just as well as we do. And these visible arguments exist by thousands. This silent eloquence is very powerful. It is pleading in our army, among our soldiers, in our courts of justice, in our offices of Government. I ask you simply to put all these things together, and to remember that in addition to five hundred European Missionaries of all Protestant Churches, in addition to two hundred thousand native Christians, fifty thousand communicants, and two hundred trained native Ministers, in addition to Missionaries and Bibles, there is all this mighty weight of Christian influence upon our side, on the side of the Missionaries. Some may say, some do say, all this is not the Gospel. No; but it prepares the way for the Gospel. “I am not Christ, but I am sent to

prepare the way before Him.” One word in conclusion. Although there are many things which we expect Government to do, there are very many things which we do not expect it to do. And I wish humbly to bear my simple testimony to the fact, that your Missionaries in the East are doing their spiritual work just as if not one of all these powerful agencies existed. Our work is not to educate, or to civilize; it is not to make converts, or even to make Methodists; our plain work is to go and save as many souls from the devil as we can. Your Missionaries who preach to Fijians, or to West Africans, preach the same Gospel as that to which you listen; and Missionaries to the Hindus know no other Gospel in the world. I believe that if you had Hindus, or Brahmins themselves, on this platform, they would tell you that the Gospel is preached simply, fully, earnestly. Wherever the discourse of a Missionary may begin, it always comes home to Jesus Christ. Again and again I have seen in the streets of India a scene like this. Here is the Missionary raised a little above the people. Over him is a tree, or the portico of an idol temple, or the verandah of a house, to shelter him from the fierce glare of the sun. Before him there are a hundred, or a hundred and fifty, or two hundred Hindus. He may begin with some simple, natural truth, to which the conscience and heart of man will always respond. But very often you see on the outskirts of the crowd one Brahmin look very knowingly at another, and presently he may be heard saying to his fellow, “Did I not tell you? Did I not tell you? Wherever the Missionary begins, he is sure to come home to Jesus Christ.” And what name shall we utter in the ears of those millions, but that Name which from our very hearts we know to be the only name given under heaven whereby men must be saved? Yes, for India just as much as for England, for every Brahmin just as much as for the West Indian slave or the Fijian cannibal, not Brahma, but Jesus; not Shiva, but Jesus; not Vishnu, but Jesus; not all the waters of the Ganges, but “the blood of sprinkling that speaketh better things than that of Abel.”

MR. ALEXANDER M'ARTHUR:  
—I have been very unexpectedly called upon to support this Resolution. Were I to consult my own feelings, I

should simply say that I do support it, and then sit down; and at this late hour I am very unwilling to occupy even a few minutes of your time, but still I am tempted to ask you for two or three minutes. We all rejoice, I am quite sure, in the prosperity which has attended the labours of the agents of this Society during the past year; and certainly we all rejoice in the success which has attended our financial operations also. But at the same time I would follow up the remarks made by Dr. Smith, and say that I, for one, am not satisfied with that result. We have heard something of statistics, and I believe that you, Mr. Chairman, and a reverend gentleman who has addressed us, have praised statistics as being very useful. A few days ago I was looking over a very useful table, containing a good deal of Methodist Missionary statistics, prepared by the Rev. Dr. George Scott; and from these statistics I find this fact, that after all our elaborate speeches the income of this Society only increased in the Home proceeds about £8,000 per annum from 1846 to 1866, and that a large portion, if not the whole, of this £8,000 has been made up by the Christmas Offerings and Juvenile Associations. The Foreign Contributions have increased, during the same period, to the extent of about £20,000 per annum, and there has been an increased membership of about 50,000; but our actual Mission work has been doubled. We also know that although our income this year has increased some £2,000, yet there is a large debt still owing to the Treasurer. Various modes have been proposed for relieving the Committee of that debt, which it would occupy too much time to discuss now; but a friend of mine in Belfast has published a letter in the "Watchman," in which he states that there are upwards of twenty thousand guinea subscribers, and that if these friends would simply double their subscriptions the object would be accomplished. [See Mr. G. Smyth's letter, in "Watchman" of April 15th.] He also brings out another fact by no means very creditable to this country; for he states that, notwithstanding all the poverty of Ireland, the Missionary collections in that country equal those in England in proportion to the numbers. He states, also, that the results of Christmas Offerings and Juvenile Associations amount to just eighteen times as much, in proportion to the

numbers in membership, as is the case in England; and he goes on to say, that if England would raise the revenue from these sources to the same amount in proportion, it would at once relieve the Committee from all difficulties, and would add a very large amount of income to the Society. I think, when we reflect upon the increased wealth of the nation during the last twenty years, and when we know, as we must do, that the Wesleys have had a fair proportion of increase, we must own that this want of increase in the subscriptions is not satisfactory, and can be accounted for partly on the ground stated by Dr. Smith, of Camberne, that many persons who twenty years ago gave a guinea continue to do so to the present day. But we have no cause for despondency. We are aware that, especially during the last few years, the Christian public have had many calls upon them, and particularly those of our own body. There has been the Lancashire distress, and there has been the commercial panic, from which the nation has yet scarcely recovered, and there have been other calls, the Jubilee Fund, and so on. But happily the Lancashire distress is a thing of the past; the Jubilee subscriptions are paid; and we trust that a returning tide of commercial and national prosperity has set in once more. We therefore trust that the coming year will be one of great spiritual and financial prosperity. But if it is to be so, we must have, as stated in the Report, a large increase of Missionary collectors to look after the subscriptions of small amount, and to wait upon those who would willingly give, if they were asked. I am perfectly satisfied that there are tens of thousands in England who have never been asked for a Missionary subscription, and who would willingly give, if they were requested to do so in a proper manner. I beg to support the Resolution.

The Resolution was then put, and carried unanimously.

The CHAIRMAN having announced that the Meeting was to close at half-past three o'clock, called upon the Rev. Thomas M'Cullagh, of Sheffield, to move the next Resolution.

The Rev. THOMAS M'CULLAGH said:—The Resolution which I have to move reads as follows:—

*"That for the further advancement of the honour of Christ, and for the*

*salvation of men, this Meeting recognises the duty of continued and increased exertions on behalf of Missions, and of earnest and persevering prayer and intercession for their success."*

—I shall set the Meeting at ease by at once saying that I shall occupy only a few minutes. I cannot, however, sit down without saying something, as I have come so far, and as this has been my first chance. I can say what I believe no speaker who has preceded me can say, and that is, that I am the fruit of missionary labour. I was converted on a Wesleyan Missionary station, under the preaching of a Wesleyan Missionary; by him I was admitted into the Methodist Society more than twenty-eight years ago; and since that time I have not ceased to love and to pray for, and to advocate with what little ability God has given me, whenever I have had the opportunity, the claims of this glorious institution. But, independently of my personal indebtedness to the Wesleyan Missionary Society as one means of my conversion, I have long held that our Foreign Missions are the glory of Methodism, even as I believe Methodism to be the glory of evangelical Protestantism, and evangelical Protestantism to be the glory of Christianity. I come from Sheffield; and I have to inform this meeting that Sheffield, dishonoured as it has been of late, has many good things connected with it,—that one of those good things is, that it takes the lead in our Juvenile Home and Foreign Missionary Associations; in one Circuit in Sheffield alone, there was collected by our children in half-pence in one year upwards of £309. The Americans talk with something like profanity of the "almighty dollar;" but we, as Methodists, have been in danger of forgetting the importance of the all-powerful penny. Our Juvenile Associations just now however are showing to us the value and importance of the half-penny—the poor, despised, and contemned half-penny, which has not even the honour of representing an integer, a mere fraction of a unit, for which a mendicant tramp would scarcely thank you, and which some lordly accountants purposely exclude from their cash-books and ledgers as a nuisance and a bore. Mr. Arthur and Mr. Punshon have been down in the provinces to re-organize our Missionary Societies, so far as our Home operations are concerned; and they have

done good service,—not the last which I am confident they will be able to render, and not the least which I pray they will render on *this* side of the Atlantic Ocean, and on this side of the Irish Sea. But as they have been lecturing us in the provinces, now that a humble provincial brother has an opportunity of speaking to the metropolis, will you permit him to say that the organization of our Societies in London is capable, in one particular especially, of improvement? I refer to our Branch Missionary Meetings, held in the chapels. They are not what they ought to be, many of them. I have been present at Branch Missionary Meetings where speakers have been present who would have drawn crowded congregations in the country; and, will you believe me, the galleries have not been lit up, and the pews in the body of the chapel have been only very sparsely peopled indeed. In this matter, London Methodism is capable of improvement. I am not a total stranger to some of you; but, from a six years' ministry in this metropolis, I learned the value, the thorough godliness, and the great liberality of metropolitan Methodists; and I have borne testimony to this in the provinces again and again. But you will excuse me if I ask that, in future, at least you would light the galleries, and not with "two lighted candles," like the communion-tables in Ritualistic churches, but with the full blaze of the gas; and that you will make these Meetings as effective as possible, and reserve a portion of this Exeter Hall enthusiasm for the fall of the year, and for these Branch Missionary Meetings. In this day of rubrics and of canons, I rejoice in our missionary work, because I believe it is the vindication of our apostolicity. I will not go to vindicate our claim to the character of a Christian church to the Court of Arches, but to the Court of Bishopsgate-street Within; I will not seek to furnish evidence from all that papistical lumber, amid which Sir Robert Phillimore has been groping lately, amongst incense-pots, and thuribles, and water-cruets, but to our Missionary Reports; and there I will bring out the evidence that we cherish the apostolic spirit, that we do the apostolic work, that we preach the apostolic Gospel, that we wield the apostolic power, and that God has favoured us with apostolic success. I beg leave to move the Resolution.

THE REV. DONALD FRASER, A.M., of the Free Church, Inverness, (who was introduced with all the honour which the Chairman could render, and whose sermon at Great Queen Street chapel last Friday morning has been often referred to in the circles and subsequent meetings of London Methodism,) was received with loud and prolonged applause. He said:—It is an old fashion to begin speeches with apologies, but I beg you to believe that I do not express what I now say as a matter of course and custom, when I declare to you that I would much rather keep silence than speak. When I consider the immense thinking and speaking power that is gathered together on this platform, and think of the exhaustion of the Meeting, I hesitate to say a word, and I only speak at all in order to convey the greetings, if I may so speak, of those that love the Lord Jesus Christ in the north of this island. I was conscious of a little quickened beat of my pulse when a reverend and eloquent speaker, who has addressed us, made allusion to Sir Colin Campbell's Highlanders, and told how they stood against the Russian horse; and I thought with myself—the English army has been none the worse, and will be none the worse, for the flash of the tartan now and then, and the sound of the pibroch. And when the English army goes on against the spiritual foes that have been adverted to this day,—when the host of God's elect in England rises up to the help of the Lord against the mighty,—when you go on to face with earnestness the devil; and woe to England if you are ashamed to declare your belief that the devil is the arch foe of God and the Church,—when you rise up to fight the devil and all the idols, and the Pope besides,—then you will find, whether you put us in the front, or whether you are pleased to keep us in the rear, as in reserve until the pinch comes, we will not fail you in the day of battle! I think that the Resolution which has been proposed refers to the subject of duty; and I feel deeply that this meeting will be of real service, not so much in proportion to the enthusiasm by which it is characterized, as in proportion to the solidity and force of convictions that are driven into our consciences, and in proportion to the exercising of our hearts about duty, and the bringing of God's truth and Christian principle to command our souls. And in regard to our duty, I,

being one of those people who have a "Shorter Catechism," will just put you through a shorter catechism, if you please, which was written by St. Paul. It is first laid down, and we all believe, I trust, that whosoever calls on the name of the Lord Jesus shall be saved. I have no difficulty about finding the Christian Church. It consists of those who in every place do call upon the name of Jesus Christ our Lord—their Lord and ours. And this is the shorter catechism which St. Paul wrote about Him,—“How shall they call on Him in whom they have not believed?” Answer me that. Then, “How shall they believe on Him of whom they have not heard?” Answer me that. “How shall they hear without a preacher?” Answer me that. And, “How shall they preach except they be sent?” When you have got through that catechism, you have gained a very good foundation for the Wesleyan Methodist Missionary Society. The fact we have got to face is this,—a whole world of unbelievers. The Lamb was slain to take away the sin of the world; but He has not been believed on by the world. He is believed on by some people in the world; but, though we should forget for a moment those around us who have heard of Him and have not believed, and whose guilt is the heaviest, and whose damnation is the most just, we are this day to consider the case of those who, in vast districts of the earth, where His name is hardly published yet, have not had an opportunity of hearing of the Lamb of God that taketh away the sin of the world. Calling on His name will not do, unless you believe upon Him. It is not the accent of fear or the cry of superstition, even though the name of Jesus be invoked, that will bring salvation; but it is the calling on One in whom we have believed. But any kind of belief will not do. It is the believing upon One about whom we know. But how shall they believe on one of whom they have not heard? And how are they to hear? The knowledge of Jesus Christ is not native or inherent in any one. The salvation that is in Jesus Christ has never been conceived by any intuition of the human mind; it must come to us by testimony, and to others as it came to us; and whence the testimony, and how shall it come? There is no message of God that breaks through the sky, and comes down clothed in heavenly light upon



the wondering mind of the Heathen. There is no wind blowing from any quarter of the whole world that will proclaim a Saviour's name in his ear. How shall they believe without a preacher? Let not our Wesleyan friends be ashamed of that good old word—preachers! When I first knew the Wesleyans, they were almost all Preachers; now they boast a good many Ministers; and by-and-bye they will be Clergymen, if you do not look out. Preaching is a far grander thing than clergymaning. When Jesus Christ was manifested, He began to *preach*, and to say, "Repent, for the kingdom of heaven is at hand;" and that is what Jesus Christ's servants ought to do. When the Apostles went forth, they began to preach; and the Holy Ghost being with them, they shook the world. The Church that they gathered round them began to preach, and heralded salvation to the world that lay round. I know where I can see the apostolic Church any day I like—wherever I see a good preaching Church. O yes, I like to see that you have got the same scorn—shall I say, that my countrymen have? of all this religion of garment, and paintings, and processions, and incense, and beautiful man-millinery, and that you do understand that the good old custom and glory of the apostolic Church was the preaching to all the world the unsearchable riches of Christ. "And how shall they preach except they be sent?" Some must be sent farther than others; there must be a setting apart of some to represent the prophetic office and the preaching power of the whole Church of the Lord Jesus Christ to this world;—some to go far hence, and some to give themselves more peculiarly amongst ourselves to the work of preaching the Gospel of the grace of God. "And how shall they preach except they be sent?" There is another thing about which I have always liked Methodism, and that is, that you have a good system of *sending* Preachers. In my own Church we say a great deal—too much sometimes—about Ministers being called by the people; I like Methodism because it supplements this by sending Preachers where people do not ask for them. That was how our redemption began. It has all along been a sending to those that asked not for it, and were altogether unworthy of it. God sent His Son, because He so loved the world. That is why He sent His Son;

and Jesus, when He went up on high, sent the Holy Ghost; and when the Holy Ghost is at work, we find Him sending out. At Antioch, the Spirit gives the Church guidance, and says, "Send the two best men you have got. 'Separate Me Barnabas and Saul, for the work whereunto I have called them.' Do not keep them in the best place here." It is not, Give the men that you can easily spare. Give the men that are fit to be Presidents in your Conferences, and to fill the highest places in your ecclesiastical system. Give Me them, for I want Paul and Barnabas, your choice men, that they may go far hence among the Gentiles. The Church is the organ of the Holy Ghost for this. There may be cases in which it may be right for Christians to go, nobody sending them; but, speaking ordinarily, how shall they go, except they be sent? It is proper that they go, not of their own accord merely, but that they go sent by the Church and commended by the Church to the grace of God for their work. On the other hand, it is necessary that we remember that no men ought to go abroad merely as the messengers of a Society, or as the emissaries of their fellow disciples; they are not Missionaries at all, unless they have been for this work called and separated unto it by the Holy Spirit of God. There may be much zeal that is not the zeal which the Holy Spirit inspires. I know a dear old bigot, who said to me once, when I was going to speak at some Methodist meeting, "I believe they have just a zeal to make proselytes, just to make converts to themselves; you cannot be sure it is the right zeal they have." I made up my mind, the very next time I was at a Methodist meeting, to put them on their guard against this false zeal; for you should always listen to the bigot, but never follow him; you may often learn from such a one. There is such a thing as compassing sea and land to make proselytes for ourselves, and that is a carnal and not a spiritual thing: it is a thing dictated by pride and party spirit, and not by the love and power of God. But where there is a burning zeal, sustained year after year, for the preaching of Christ,—not ourselves, but Christ,—not that we may increase, but that Christ may increase,—then that is of God, and God will smile upon it. And this I am well persuaded of, if I know anything, that wherever the Holy Spirit of God, whose province

it is to glorify Jesus Christ upon the earth, is living, is acting, and is honoured, there will there be a continual sending out to all the ends of the earth of preachers of the everlasting Gospel as the token of the Church's love to mankind, and as the messengers of God's glorious good-will to man. I must sit down. (Cries of "Go on.") O no; some other time! But I must just say this,—to myself, and I know it would be to the minds of those with whom I usually act, it is a great delight to see a meeting like this. I must congratulate the Chairman and those more immediately concerned in the arrangement of this glorious Meeting. For my own part, sitting here, I said to myself, "O, how happy should I be if the Secretary did not give me a Resolution to move, to be receptive all this day, and drink in all those brilliant things that fell from the President of the Conference, and from Mr. Radcliffe, and others!" I can only say to you, dear Methodist people, God keep you faithful, for times of trial are at hand! God give you spiritual discernment. We can work with you, because you love the Bible, because you love God, because you preach Christ, because you honour the Holy Ghost, because you are faithful to the Reformation, because you love the souls of men and labour for them, I trust continually, because you do not bring politics and needless questions into your churches, and because, so far as I know, as far as may be, you live peaceably with all men. I have heard less abuse of other Christians among Wesleyan Methodists than among any other class of evangelical Christians. God give you grace to live in love one toward another and to all men, and especially to all saints. The Lord give you spiritual discernment of His truth, and of His will; the Lord keep you in godly simplicity and sincerity; the Lord give you courage and energy and good hope, and much bountifulness and joy of faith. Amen.

The CHAIRMAN then put the Resolution to the Meeting, which was carried unanimously, and the collection was then made.

The CHAIRMAN announced a donation of £50 from Mr. Allen, and the same amount from Dr. Wood, of Southport.

Mr. JAMES HEALD, the Treasurer, interposed, saying that he could not allow these announcements to be made without remarking that

their excellent Chairman himself had given them £100.

The Rev. THOMAS B. GOODWIN, of Manchester, was called upon to move the fourth Resolution as follows:—

*"That the thanks of this Meeting be presented to the Ministers who have advocated the cause of the Society throughout the year; to the Treasurers, Secretaries, and Committees of the Auxiliary and Branch Societies; to the Ladies' Associations and Committees, for their zealous co-operation; to the Juvenile Societies; and especially to the Collectors of the Christmas and New Year's Offerings, and the kind friends who countenanced them, for the handsome amount received from this source of income; to the Missionaries, Officers, and Contributors on the Foreign Stations at large, for their practical interest in the maintenance of the funds of the parent Society, in addition to the support they have afforded to their own local institutions; and to the maintenance of other Christian communities, who kindly aided the operations of the Society."*

He said that at this late hour of the meeting he would not occupy the time with any remarks of his own, but begged most heartily to move the Resolution.

Mr. J. SUTCLIFFE, of Bacup, seconded the Resolution, and said:—This was not the first time he had had the pleasure of attending such meetings, and occupying a position on this platform; but it was the first time he had been honoured to second a Resolution, which he did with great pleasure. The language of the Resolution was very full, and worthy of extensive comment, if time permitted, which it did not; but he could not refrain from an allusion to those veterans, whose loss they were called upon especially that morning to mourn. The late Co-Treasurer of this Society, Mr. Scott, that excellent man, Dr. Hannah, and those other worthy men, who long laboured in the Mission field, Mr. Spence Hardy, Mr. Squance, and also Mr. Baker, the Missionary martyr—all these were beyond their thanks; but, although at a distance, they could still heartily thank Mr. Punshon, who had laboured amongst them during the past year in this and other kindred work. The Resolution alluded to the Secretaries, whose work they all knew was very important, and also to the Ladies' Associations; and in con-

nexion with these they had to deplore the loss of Mrs. and Miss Farmer, who were so long at the head of the Ladies' Association. He prayed that God might raise up many worthy successors of those excellent ladies. They had entered into their reward, and were beyond the reach of all earthly praise; but the ladies who still worked those associations were deserving of their best thanks. Mr. M'Cullagh had referred to the Juvenile Societies. They were increasing more and more, and Mr. Blake had the reward of seeing the system which he had invented very extensively adopted. There was also a reference to the friends on the Foreign Stations, and it must be very pleasing to those for whom this great Society existed, and who themselves contributed so largely to its support, to see that they were not forgotten on this occasion.

The Resolution was carried unanimously.

The Rev. WILLIAM SHAW said:—He had to propose a Resolution which required no enforcement by any observation of his, but would at once be received with acclamation:—

*"That the cordial thanks of this Society are due, and are hereby presented, to the General Committee; to James Heald, Esq., the General Treasurer; and to the Rev. Elijah Hoole, D.D., the Rev. George Osborn, D.D., the Rev. William B. Boyce, the Rev. William Arthur, M.A., and the Rev. George T. Perks, M.A., the General Secretaries, for the valuable services they have severally rendered to the Society, in the direction and management of its affairs; and to the Rev. John Bedford, President of the Conference; to the Rev. Donald Fraser, M.A., Minister of the Free High Church, Inverness; to the Rev. William T. Radcliffe, of Manchester; and to the Rev. John D. Geden, of Didsbury, for their excellent sermons preached before the Society during this anniversary; also to the Ministers who advocated the claims of the Society on Sunday, May 3rd.*

He hoped he might be permitted just to say that it was with deep regret they missed one name in that Resolution, that of the late excellent Co-Treasurer of the Society. Attention had already been drawn to him in the Report, and, therefore, he would not further enlarge. They all revered his memory, and were glad to know

that, though he was not present to receive their thanks on that occasion, he had gone to receive that great reward which would never fade away. In conclusion, he would congratulate the Meeting upon the appointment of the Rev. G. T. Perks as one of the General Secretaries of the Society.

Ms. LINDSAY, of Belfast, who was cordially called upon by the Chairman, seconded the Resolution, which was carried unanimously.

The Rev. THOMAS JACKSON, who was received with loud and long continued applause, said:—Mr. Chairman and Christian friends, I thank you most sincerely for the cordial reception that you have given me. This is the forty-sixth Annual Meeting of this great Society which I have had the high privilege to attend; but whether I shall ever see another is known only to Him whose wisdom guides and controls all our affairs. You will not be surprised if I state to you that, as an old man, I look with intense interest upon these meetings from year to year; being anxious to ascertain whether the true spirit is kept up or not, true love to Christ, true zeal for His glory, the spread of His Gospel, and the advancement of His work in the earth. I declare to you to-day the intense satisfaction I feel in saying that I observe not the slightest failure in this respect. It gladdens my heart, in the prospect of my removal to another world, to believe that this cause will be carried on in perpetuity. The Spirit of God still rests upon this Society; and you will allow me to say that I think I observe from year to year in these Meetings more eminent displays than ever of Christian eloquence. I mean the eloquence of intellect, and the eloquence of the heart,—eloquence expressive of just thought and of right feeling in language the most impressive and appropriate. I rejoice to witness this state of things. I remember the warning we have had that the meeting must close. I am a feeble old man, but my heart is as true to the Mission cause as ever, because it is the cause of Christ and of human salvation. I do trust that this work of conversion and of bringing people into Christian liberty, and of peace with God through faith in Christ, will be carried on among us at home and abroad. I beg to move, which I do with great satisfaction, that the very cordial and respectful thanks of this

Society are due to Isaac Holden, M.P., for his kindness in taking the chair on this occasion, and, I will also add, for the manner in which he has conducted the proceedings.

MR. SHERIFF M'ARTHUR:—I am sure that no words of mine are necessary to support this Resolution. It will find a response in every heart here. We are deeply indebted to our excellent friend Mr. Holden for his kindness in taking the chair to-day, for his speech, and for the very able manner in which he has discharged his duties. Mr. Holden in his very admirable opening address certainly did not refer to politics, but he struck

a chord that has vibrated in every heart here.

The Resolution having been carried unanimously,

The CHAIRMAN said:—I feel, my dear friends, that I am the person under obligation for the high privilege that the Committee has conferred upon me by allowing me to occupy this very honourable position. I feel a great pleasure in doing anything, I assure you, however humble it may be, to promote so good a cause.

The PRESIDENT of the CONFERENCE then pronounced the Benediction, and the meeting separated.

## LONDON DISTRICT MISSIONARY SOCIETY.

### THE ANNUAL MEETING.

ON Monday evening, May 11th, the Annual Meeting of this Society was held in Great Queen Street Chapel, under the presidency of MR. G. M. KIELL.

The REV. J. VINE opened the proceedings by giving out the hymn,

“ Let Zion in her King rejoice ; ”

and reading the nineteenth Psalm.

The CHAIRMAN very briefly addressed the Meeting, and the REV. H. L. CHURCH read the Report.

MR. WALTER GRIFFITH read the financial statement, which showed that the total income of the Auxiliary Society, including £758. 0s. 9d. Christmas Offerings, had been £8,847. 19s. 4d.,—an increase, compared with the year 1867, of £408. 11s. 10d. Mr. Griffith added, that the increase arose from the active working of the District during the year, and he thought they might fairly anticipate a much larger increase during the year ensuing. Nor did the increase arise from any large donations; anything of that kind was immediately carried to the account at the Mission House; but it was a *bonâ fide* increase on the Missionary efforts of 1867.

The REV. G. T. PERKS moved the first Resolution.

The REV. JACOB MARRAT (from India) seconded the motion, and said that if the success of their labours in India of late had not been so apparent as in some other Mission fields, they had nevertheless continued to be great. The Missionaries

in the Mysore District had recently issued their Report, which seemed to place the whole Mission field in that part of the country in a more encouraging light than perhaps it had assumed for many years, though several of the Missionaries had been disabled by sickness, and others removed by death.

The REV. HENRY HURD (from Barbadoes) moved the next Resolution. He had been labouring in the West Indies for thirty years, and he had been reminded that it was just about thirty years since he was set apart to the work of the ministry in Great Queen Street Chapel by Dr. Bunting, Dr. Beecham, and other venerable men who had finished their course, and gone to receive their everlasting reward. He was not tired of the Mission work. He did not go to the West Indies from choice, but having felt that he was called to be a Missionary he went where he was sent, and was ready to return, if need be, for he desired to end his days as a Missionary. In the West Indies they had great and glorious prosperity, and during twenty years successively they returned an increase.

The REV. JOHN HUTCHEON, M.A., (from Mysore,) seconded the Resolution, and said he would place before the Meeting some of the difficulties with which in India they had to contend. They had heard of Hinduism, and perhaps some imagined that it was a thing of the past, quite antique; something which had been overcome, that had fallen prostrate, and

was about to be numbered with the things that were. Not so. The Hindus were full of literature, full of their religion, full of an ancient faith, of which they required to be emptied, but it was very difficult to do it. The Vedas, for instance, were believed to be of Divine origin, to possess the essence of all wisdom, and they nestled in the universal belief of the people. The various classes in India appealed to these Vedas as the ultimate standard of their creed. Hence, until their absurd and foolish doctrines were more fully exposed, as well as their groundless claims, they would continue to exert a mighty influence upon the Hindu nation. Then there were the Shastras, or sacred sciences, embracing jurisprudence, music, medicine, philosophy, astronomy, astrology, the arts of war, mechanical arts; and they had only been able to supersede these Shastras in the case of those who were well instructed. Thus, until education had been carried to the entire mass of India, until they could store the national mind with European history, Western science, and their glorious Christianity was poured down from the highest classes, meeting the current passing through the lower, the Shastras would sway public opinion in India. Then there was polytheism, a system of superstition and idolatry unequalled by any other in the world. Every vice was deified and sanctioned by the example of the gods. They had also an elaboration of most extraordinary festivals which never ended. Then look at the two great epics of India, which in length dwarfed the grand old epics of Homer and Virgil, and glorious Milton's "Paradise Lost." There they had imagination in its highest flights, mythology in its grandest proportions, and, amid much that was degrading and polluting, many real charms of perfect poetry. Then there was the system of astrology; and perhaps no other system of error had ever exerted a greater power over the Hindu mind. Every event of Hindu life was under its direction. Every man and woman had a horoscope. If a marriage was to be celebrated, if a merchant

was about to undertake a speculation in business, if a journey was to be made, if a well was to be dug, if a young Brahmin's head was to be shaven, the astrologer must be called in to name the lucky day. Astrology was under the patronage of all the ruling heads of India. Besides, they had a priesthood, who, by their birth and by their caste, stood at a height no other man could reach. These had had for ages a monopoly of the learning of India; they had enjoyed all the honours, and a great deal of the wealth, and nearly all the influence, in India, for thousands of years. The Brahmin claimed a Divine origin, and nothing could be done without him. He alone could explain the sacred books; he alone could consecrate the temples; all the gifts to the gods were his; and to feed, and clothe, and lavish honours on a Brahmin was the shortest and easiest way to heaven. If they had a system of religion so venerable and hoary with antiquity, containing such a vast amount of literature, containing everything to appeal to human passion; if they had, in a word, every possible phase of error, every conceivable dogma of falsehood, to crush that great nation, and keep it under the sway of Satan, it would be easily conceived that the conversion of India was no easy matter. They had done much in India; but its great heart to a large extent remained untouched, and there were yet millions who had never heard the Gospel. The people were immersed in falsehood, criminality, pollution, and indifference, and to convert such a nation required an immense effort. He went out to India just to feel the first threatenings of the Mutiny, and he should never forget the wave of sorrow that rolled over the land during his first two years. Like Abraham, they had buried their dead, but they claimed the land. After a touching reference to the Missionaries and their wives who had died in India, the speaker referred by name to some eloquent native preachers who had been converted to God, and expressed a hope that he might go back to India and carry on still further the great Missionary enterprise.

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THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £5,088. 15s. 5d.

# WESLEYAN MISSION TO CHINA.

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## CHINA.

### I.—THE CANTON DISTRICT.

*Canton, East,* George Piercy, General Superintendent, &c., Joseph Gibson, and one to be sent, Three Catechists.  
*Canton, West,* Henry Parkes, John Hiscock Rogers, and Silvester Whitehead (Fatshán), Three Catechists.

### II.—THE WUCHANG DISTRICT.

*Wuchang,* David Hill, and Frederick P. Napier, B.A.  
*Hankow,* Josiah Cox, General Superintendent, &c., William Scarborough.  
*Medical Missionary,* Dr. F. Porter Smith.

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### REPORT OF THE ANNUAL PUBLIC BREAKFAST MEETING, HELD MAY 2ND, 1868.

THE Annual Breakfast Meeting in behalf of the China Mission was held on Saturday, May 2nd, at the London Tavern, WILLIAM M'ARTHUR, Esq., Sheriff of London and Middlesex, in the chair.

The large room was crowded by a thoroughly representative assembly; and, as the morning advanced, it was sufficiently manifest that this important Mission is regarded with unabated interest. The Chairman's comprehensive and suggestive speech was worthy of himself and of the occasion. The platform presented a catholic aspect, which, in these times especially, it is pleasant to witness. The Rev. J. Chalmers, M.A., of the London Missionary Society, bore a generous testimony to the worth of our Missionaries and the steady progress of our work; and Mr. Robert A. Macfie uttered some noble sentiments of fraternal regard and practical wisdom, which will not soon be forgotten. For the Report of the speeches we are indebted to "The Watchman" and "Methodist Recorder." We trust that they will be carefully read, and that the appeal contained in Mr. Cox's letter for more constant and united prayer on behalf of China will awaken a prompt and universal response throughout the whole Connexion.

THE REV. DR. OSBORN commenced the proceedings by giving out the 53rd hymn, beginning,

"Would Jesus have the sinner die?  
Why hangs He then on yonder tree?"

THE REV. JOHN BEDFORD, PRESIDENT OF THE CONFERENCE, read the 67th Psalm, and the REV. W. ARTHUR, M.A., engaged in prayer.

The CHAIRMAN then rose and said:—My dear friends, our first expression on this occasion should be a note of thankfulness—thankfulness to Almighty God for His favour and grace vouchsafed to us during another year. We have reason to be very thankful to the great Head of the Church for the spiritual prosperity with which He has been pleased to favour us throughout every portion of the Mission field. God has been pleased to crown the labours of His servants with success, and in every part, under all circumstances, our Missionaries have been enabled to say, in the triumphant language of the Apostle, "Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." We have also, I think, great cause of thankfulness in relation to the financial position of the Society. I think, my dear friends, you will agree with me, considering the circumstances of the country, considering the year through which we have passed, that it is great cause of gratitude that instead of having to mourn over a diminution of funds we have to thank God for an increase, and that the income of this noble Society amounts now to very nearly £150,000 a year. But, my friends, while we have this cause of thankfulness, our joy this morning is chastened and mingled with sorrow. Some familiar faces that used to be present on these occasions are absent; some dear and honoured friends have gone from a suffering Church beneath to the glorified Church above. Need I refer in this company to the name of Dr. Haunah? Need I refer to that other honoured and beloved name, the Rev. John Scott? Need I refer to Robert Spence Hardy, who last year addressed us in this room? Need I refer to that distinguished man who connected us with the earliest history of our Mission, who accompanied the revered Dr. Coke,—the Rev. Thomas Squance, who has exchanged mortality for life? And, my dear friends, I cannot pass from this subject without referring to two other honoured names, who devoted all their energies, their influence, and their talents, to this Missionary cause, and faithfully served their generation by the will of God,—I refer to Mrs. and Miss Farmer. They have gone; but they have left us a bright and glorious example; and were they present to-day,—and I cannot tell but there may be happy spirits here; for I often think of those lines when we meet together on such occasions as this,—

"Angels now are hovering round us."

—But were they here, would not their language be to us?—"Work while it is called day: for the night cometh, wherein no man can work." But, my friends, thank God that we are met together once more at this China Breakfast; and I shall not trouble you with many lengthened remarks, for I do believe that it is better for a Chairman not to occupy much of the time of the Meeting. Would you, however, just allow me to say, that I rejoice very much at the growing interest which is taken by our friends in these Breakfast Meetings for China? This annual assembly may now be regarded, in fact, as one of our institutions; and it is a very happy thought,—a thought for which we are indebted, I believe, to my friend, Sir Francis Lycett,—the originating these breakfasts. I am aware that it is not desirable to make many special appeals for particular objects; but I think the circumstances of this particular Mission demand a special appeal; and I rejoice to know that China, in connexion with our gathering here, is brought before us specially from year to year. It is not very long, only sixty-two years ago, since Dr. Morrison embarked for China, or rather landed there. Sixty-two years is rather a short period in the lifetime of the world; and yet what extraordinary results have followed in that time! Dr. Morrison was obliged to go by way of America to China. Such was the extreme jealousy of the commercial classes of this country, and such the fear of interfering with our trade there, that Dr. Morrison could not go under the British flag, or, at least, did not think it advisable to do so, but went by way of America. It was said that Dr. Morrison, calling at a merchant's office in, I think, New York or Boston, a gentleman addressed him with a smile of incredulity, and said, "Dr. Morrison, do you suppose that you will make an impression upon the idolatry of China?" The Doctor turned round, and said, with peculiar emphasis, "No; but I expect that God will." My dear friends, how remarkably have the anticipations of that devoted man of God, Dr. Morrison, been fulfilled! It was his express desire that God would station him in that part of the world where the difficulties were greater than anywhere else, and to all appearance insurmountable; and no one can calculate at this time the difficulties which he had to encounter in the very arduous position he was placed in, especially in endeavouring to master the hieroglyphics of that very difficult language. His coadjutor, in referring to those difficulties, observes that

to acquire the Chinese language was a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, memories of angels, and lives of Methuselah. Such were some of the difficulties that Dr. Morrison had to encounter: but, perhaps, if ever there was a man who more carefully counted the cost, or who more fully entered into the sentiment of that verse than another, it was Dr. Morrison:—

“Faith, mighty faith, the promise sees,  
And looks to that alone,  
Laughs at impossibilities,  
And cries, ‘It shall be done.’”

And, in fact, steadily and perseveringly, —though afraid to venture out, lest he should be discovered; though enjoying hardly any exercise, except that which he had in his own courtyard,—for many long years he thus laboured and toiled, until God crowned his labours with success, and he was enabled to present to the people of the Chinese Empire the Word of God in their own language. Associated with Dr. Morrison was another remarkable man. In the Life of Samuel Leigh it is stated by his biographer, that when at the Gosport Theological Institution, after his conversion, he was associated with a young student from Aberdeenshire. This young student had been a shepherd boy. He had attended the Missionary Meeting at Huntly, and there the Spirit of God moved so upon his heart, that he had but one absorbing desire, and that was to preach Christ among the heathen. It is said that he cultivated his talents most assiduously, and that during the cold of winter, when the sheep had to retire for shelter, this shepherd boy used to get among the sheep for warmth and shelter. Notwithstanding these difficulties, he continued to labour until the Minister of the village sent him to Aberdeen to attend a meeting where Dr. Phillips and some other Ministers were assembled. This young lad presented himself with a shepherd's cap on, and dressed in the Highland costume, and was so very unpromising, that the Ministers determined to send him back again, and at the same time to send with him a letter of reproof to the Minister who had sent him. Before doing so Dr. Phillips suggested that they should ask him to engage in prayer. They called him in, and he poured forth his soul in prayer in such a strain of holy eloquence, and got such a hold, as it were, of God, that they looked one to another, and said, “What were we about to do?” This young lad was sent to the Gosport

College for a very short time, and he then went out to China, and he became the Rev. Dr. Milne, the coadjutor of Dr. Morrison. These two are honoured names, they belong to our brethren of the London Missionary Society; and I rejoice and thank God for the honour which He has put upon that Society by giving them two such honoured men. But, my dear friends, there will be a period in the history of China, I believe, when the Church will look back, and when the sons of China, brought to the knowledge of God, will treasure up and enshrine in their hearts and in their memories the recollection of men who have been so highly honoured. I will not occupy a great deal more of your time, but will just refer you for a moment to the subject that has brought us together. China is a remarkable country. It is remarkable not only for its antiquity, but it is remarkable for the opposition which it made to the truth on its first entrance there. In fact, China was hermetically sealed. It regarded the whole world as barbarians. I have referred to Dr. Morrison's difficulties, but shortly afterwards those difficulties were increased. A decree was issued that all persons who attempted to introduce any foreign religion should be put to death. That was in the year 1826. A few years after came the Opium War; and, as a nation, we cannot look back upon that period with any feelings of satisfaction, but rather with deep humiliation; for I believe that we were decidedly in the wrong. But God causeth the wrath of men to praise Him, and from seeming evil He is always educing good; and the result was, that one by one those restrictions were taken off, and the progress of civil liberty continued to increase until 1861, when a very remarkable edict emanated from the Court of Peking. I think this is so remarkable, that I shall not apologize to you for reading it. It was in the French Treaty, and I think it is one of the most remarkable documents of modern times in connexion with such a country. The document is this: “The Christian religion having for its essential object to lead men to virtue, the members of all Christian communions shall enjoy full security for their persons, their property, and the full exercise of their religious worship, and entire protection shall be given to Missionaries who peaceably enter the country furnished with passports. No obstacle shall be interposed by the Chinese authorities to the recognised right of any person in China to embrace Christianity if he please, and to obey its requirements, without being sub-



jected on that account to any penalty. Whatever has been hitherto written, proclaimed, or published in China by order of Government against the Christian faith is wholly abrogated and annulled in all the provinces of the Empire." I think that is an extraordinary document. It has had the effect of throwing China open to us. And what is China? Look at its population,—four hundred millions,—one-third of the whole population of the world. Look at the character of its people. The Chinese have very properly been called the Anglo-Saxons of the Eastern hemisphere. We know that when this country was in a state of barbarism, and superstition, and idolatry, China was a civilized country. It has anticipated Europe in many of the most extraordinary inventions of modern times, and it rivals the West in some of the useful arts. It is a remarkable thing that a common school system existed in China before the Christian era. It has been a literary nation from the earliest ages. The libraries of China contain a history of the country in fifty-six volumes; and they have also published a remarkable book, an Encyclopædia, in twenty-three volumes, with numerous commentaries on it. The emoluments and the highest dignities of the state are given to literary men; and it is a remarkable fact that in one of the provinces of China last year, or the year before, not less than ten thousand young men presented themselves for examination. This is the country that is thrown open to us. I believe also that God is preparing the way for a remarkable outpouring of His Spirit and the development of His truth in China. Look at the fact to which I have referred already,—the translation of the Scriptures by Dr. Morrison. It is another remarkable fact, which I dare say is well known to you all, that though there may be different dialects throughout China, there is but one common written language; and while we attempt to introduce the Gospel into other parts of the world through the medium of something like three thousand languages, throughout the whole of China we can come home to the hearts and homes of the people by one common medium. Another feature connected with China, which is a very extraordinary one, is the emigration thence that is going on. There are found in Victoria alone about twenty-four thousand Chinese, amongst whom Missionaries are employed; and God is raising up amongst them a native agency, and this is our hope for China after all; for I believe native agency must be our hope for the heathen.

We cannot expect to supply them with Missionaries from England, but we believe that God will raise up among themselves native agents, who will convey His truth to every part of the land. We have been favoured with great success. Some of you may have read a very remarkable publication issued by our brethren of the New Connexion, giving an account of an extraordinary revival of religion which has taken place in connexion with their Mission there; and, in fact, in reading the history of that revival one is reminded very much of some revivals in our own land. It is a remarkable thing, I think one of the most remarkable things in the history of the world, and certainly in the history of the Church, that this whole empire is open to us, and that God appeals to you, to me, and to every Christian in our country to do his and her duty to that great nation. O, my dear friends, it is a solemn and sublime thought that that gracious Being who doeth according to His will in the armies of heaven and among the inhabitants of the earth, that He who possesseth infinite resources, whose is the silver and the gold, and the cattle upon a thousand hills, it is a solemn thought that He should dignify man by raising him to be associated with Himself in this glorious and sublime work. O, let us feel the importance of it! I wish that we could enter thoroughly into the spirit that actuated the breast of that devoted man, John Angell James, when, as one of his last good and godly works, he issued an appeal for China, in which he said, "I almost wonder there is not a rush to this object of Missionary enterprise, and that the doors of our Boards of Missions are not literally besieged with applicants begging to be sent to this Mission to China. When this great portion of our globe shall be seen from the window of heaven to be covered with millennial splendour, what regrets will be felt by multitudes that they have had no part in the achievement of this mighty conquest!" Let us do our duty. God has given us honoured names, honoured men, whose example we should follow. A short time ago we were addressed here by that devoted man, Mr. Piercy, and by Mr. Cox. Thank God, we have two Missionaries who have been employed in China amongst us to-day. Let us try by God's blessing to devote ourselves more to His service. Let every one of us feel that we have a work to do. It is told in the history of the eleventh century that one man, Peter the Hermit, roused all the martial spirit, and the power, and the chivalry of Europe by

trying to persuade them to go to Palestine to save the country from the hands of the Saracens. Should not our cry be, "China for Christ?" Should not that be the language that should be in all our Missionary Churches, "China for Christ?" Should not we endeavour, each of us in our respective spheres of labour, to set this great object before us; and if we do,

and if the Church do its duty, that period will soon arrive when the whole earth shall be full of the knowledge of the Lord as the waters cover the sea, and we shall share in the glory of that enterprise. I will now call upon the Rev. Dr. Osborn to give us a statement respecting our Missions in China.

DR. OSBORN presented a brief report, the substance of which was as follows :—

The progress of this Mission, if measured by the number of actual converts, is very slow, the returns of this year being 65 members, and 10 on trial: an increase of 13 members, and of 14 on trial. No undertaking in which a Christian can engage is so calculated to test his love for the Saviour and his faith in the promised success of the Gospel, as the present condition of the Missions in China. If, however, Morrison could patiently labour, and hope, and wait for ten years, before he could rejoice over one convert, and if Missionaries are willing to devote years of spiritual and intellectual toil to a work in which, judging from the experience of the past, they scarcely dare hope for much immediate success, surely the Christian Church should sympathize with the self-sacrificing zeal of those who are content to labour on, knowing that "other men" will "enter into their labours," and reap the fruits of the yet distant harvest. But we trust the night of toil in China is drawing to a close, and that already there are intimations of an influence of Gospel truth spread far and wide, which is slowly, but surely, preparing the way for the conversion of a land whose population comprises at least one-fourth of the human family.

Our great work in China, as in India, is to educate and train a Native Ministry, and to furnish Christian Teachers for the masses of the common people.

In the press, we have a powerful auxiliary to our direct Mission work and educational efforts. The cheapness of paper and of printing in China affords peculiar facilities for the circulation of the Scriptures and other books. The entire Bible can be sold for tenpence, and the New Testament for fourpence. Our Missionaries bear witness to the eagerness with which the Chinese purchase all books which are calculated to satisfy their thirst for the acquisition of real knowledge. Here is a wide field of usefulness for the men who are competent to create a Christian literature for China! And

thus, with free access to the populations by the press, as well as by the voice of the living teacher, every real and imagined obstacle in the way of the Christian Missionary has been removed. Was not China the subject of the Spirit of prophecy when Isaiah wrote?—"And I will make all My mountains a way, and My highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." (Isaiah xlix. 11, 12.)

*Canton, East. Tsang-Shá (Wesley Chapel).*—The congregation averages one hundred and twenty persons on the Lord's day, including the scholars. Six adults have been baptized, and one young man died in the Lord during the past year. Our members have been attentive to the public and private means of grace, and there is an evident improvement in the discharge of practical duties. As one proof, we may remark, that they have pledged themselves to raise a definite sum towards the support of their native pastor.

*Kò-tai-kái (High Street).*—On Sundays we have a congregation of about seventy, consisting of teachers, scholars, and a few others. On three week days the doors are open to all, and the audiences have been good and attentive, but so changeable in their character, that we seldom see the same person more than once.

*Tái-san-kái (New Street).*—Four services weekly are held here, the audience consisting of those who are passing by, being wholly heathen. The attention paid is most encouraging, and hundreds hear the word of life weekly, but few indeed return to give glory to God.

*Honám.*—This preaching place is supported by the Chinese Christians; and twice a week there is preaching to a small congregation.

*Canton (West), Tái-shap-po (Te nth Ward).*—We have no increase of number

this year, but those we have are consistent. On Sunday morning our members and the scholars have a service in the chapel, which is followed by a Bible class. On Wednesday at noon we have public preaching, which has not been well attended; and on Monday and Friday evenings we have meetings for inquiry and free conversation; these meetings interest many, if we may judge from the number of those who come and engage in the discussion of Christian doctrines.

*Fat-shán.*—The native assistant has been engaged in preaching, visiting, and distributing tracts, and visits are paid by the Missionaries at regular and stated times. The congregations are generally very good.

*Schools in the Canton District.*—Four day schools, conducted by seven teachers, in which two hundred and twenty-five boys and thirty-five girls are regularly taught. We give the testimony of the Rev. J. C. Nevil, who kindly examined those at *Tsang-Shá* and *Kò-tai-kái*:—"Both yourself and your Society have reason to be gratified with what you have been enabled to effect in your schools. The very idea of communicating *practical* and *present* knowledge to the mind of the pupil, as he advances from page to page or book to book in his studies, is so foreign to the Chinese method, and such an innovation on 'old custom,' that the only matter of surprise is, that the boys could be schooled into a knowledge of their own progress." With respect to the girls' schools, Mr. Nevil remarks, "Their attainments in New and Old Testament history were most surprising, considering that no part of this training could have come from the home circle." The teacher of the girls' school is a consistent Christian woman.

*Colportage.*—At the Book Depository, seven hundred and seventy-two tracts and books have been sold during the year. The sale will enlarge with the improvement in the quality and variety of books offered to the public. Maps and illustrated books are especially sought after.

*Wuchang.*—In March last a small native house was rented for missionary purposes, of which part was fitted up as a chapel, another part as a dispensary, and

the remainder was occupied by the resident Missionary. Weekly services have been conducted on the Sunday morning, and on Thursday and Saturday, and two members have been received from heathenism. On Tuesdays Dr. Smith has preached and dispensed to the sick.

*Hankow.*—The religious state of our Society here is one of slow growth and small numerical increase. Our members have attended well to the means of grace, and have contributed willingly, according to their means, to the support of the work. Our assistant has been faithful to his preaching, and there are two or three others who show promise of future usefulness. One of our members has died during the year: the greater part of his closing days he spent in prayer, forbad all superstitious usages at his burial, assured his family that he was going above to God, and earnestly counselled them to embrace the Gospel, that they might meet him in heaven. We have baptized five converts during the year, one of whom has been transferred to the American Methodist Episcopal Mission at *Kiu-kiang*.

*Hanyang.*—By the aid of local subscriptions from the foreign community at *Hankow*, collected by Mr. Scarborough and Dr. Smith, a site has been purchased, and a small chapel and school erected. The chapel was opened in August; and from that time three preaching services have been held every week.

*Medical Department (Hankow).*—Dr. Smith has continued his labours during the year without intermission. His Report returns eleven thousand five hundred and fifty-seven patients, of whom one hundred and twenty-four were *in-patients*, in whose spiritual oversight he has taken a principal share. Dr. Smith, in his excellent "Third Annual Report of the *Hankow Medical Mission Hospital*," confirms the statements which have been made as to the great extent of female infanticide among all classes of the Chinese population in that locality.

*Schools in the Wuchang District.*—A boys' school has been conducted at *Hanyang*, which, having had to contend with serious prejudices, has only yet received six scholars.

The following letter from the REV. JOSIAH COX, of *Hankow*, was read:—

"MY VERY DEAR MR. ARTHUR,—

"I know that God has enabled you to do much for our work in China. I have always looked to you for help in my diffi-

culties and anxieties, and now again my hope turns to you for another service. It is one whose result and value eternity alone can declare. Our Mission here is

in need of the special prayers of God's people, and our case is one which many promises warrant us in laying before the Lord.

"You know how that for six years we have been much occupied by initial and preparatory duties. We are all now steadily employed in the direct work of saving souls. We have four preaching places, in *two or three* of which Christ is preached *every day*. Our audiences are often large, and their attention very marked. We have added five to our Church members since the District Meeting. Besides we have other tokens of blessing. Our school here at Hanyang has reopened with eighteen scholars. The teacher is one of our converts. He and another, the most intelligent of our recent converts, eagerly seek instruction in the Word of God, and are willing to render us assistance of any sort in the work: the latter of them without pay. The only want to the Mission, of a material kind, is a suitable plot of land for premises in Wuchang.

"The simple necessity of the Mission is a baptism of the Holy Ghost. I think we are made ready to receive the gift, and that God who has borne long with us, and has done so much in preparing for His own work, will not now withhold the crowning blessing. How great the blessing, if it come from the exalted Lord in the Pentecostal shedding forth of the promise of the Holy Ghost? There will then be the power of holiness in the members, the 'tongue of fire' in our preaching, and many souls added to the Lord.

"Can you then, at this deeply interesting and momentous stage of our prayers, secure for us the help of believing prayer? Perhaps at the China Breakfast Meeting and elsewhere you may tell of my humble but earnest desire."

THE REV. DR. OSBORN:—I will only interpose for a very few moments between the address of the Chairman and the other speakers, whom the Meeting will no doubt be anxious to hear; but in addition to the printed Report which I have the pleasure of saying will, I hope, be shortly in the hands of the subscribers, I will take this opportunity of asking the attention of the Meeting to one or two more recent communications. One is entirely of a novel character. The recently-appointed Bishop of Victoria, Hong Kong, the Bishop, in fact, of the English Church in China, has been discharging his duties by visiting the several Mission stations of the different Missionary Societies,

both English and American, to which he has had access, and he has sent home to the Religious Tract Society a most interesting journal of his proceedings. It is too long to think of attempting to lay before the Meeting in full; but I may take the liberty of remarking that it contains very many interesting little circumstances, illustrative both of the character and habits of the people, and of the work of the Mission. Their inveterate addictiveness to gambling he mentions, and, as illustrating this, a circumstance which struck him most forcibly on his very first walk through the streets of Canton. He saw two crowds of people, and on inquiry he found that one of these crowds was gathered about a man chopping wood, and that the people were betting about the length of the sticks he would cut. The other crowd was assembled about some people who were buying and eating oranges; and bets were being made on the number of pips each orange would contain. He mentions these things as illustrations of the addictiveness of the Chinese to that most pernicious habit of gambling. Then he alludes to visiting some schools, where good progress was being made. By-and-bye comes the London Missionary Society; and he speaks at some length of the pleasure he felt in seeing the brethren and their wives, who gave him a most kind and cordial welcome. There are two points in his remarks upon the operations of that Society which may be considered interesting to us. In the first place, he says he was struck with the consideration of how important it is that persons labouring in such a climate should have comfortable and substantial houses, and how glad he was to find these brethren pretty well housed; for if they were not well housed it would be almost useless to expect them to have health for the work in which they were engaged. Then he goes on to remark on the advantages of having hospitals connected with the Missions, and the great service which the hospital has been in Canton in opening the way for the work of the Gospel. Next he describes his visit to the German Missionaries and to the American Missionaries, and then he comes to the habitation of Mr. Piercy. He says, "I had not an opportunity of seeing a native congregation, as we had to hasten to Shaimsha, and make acquaintance with another band of faithful Missionaries, sent out by the Wesleyan Missionary Society, who were carrying on a great work in that part of the city. We were very kindly welcomed by Mr. and

Mrs. Piercy. His fellow labourer, Mr. Gibson, and himself, have in charge a large chapel and schools, both here and elsewhere in Canton. The children had been dismissed; but we saw a good girls' school room, where forty girls had been taught that afternoon by Miss Broxholme and Miss Radcliffe,—also a large school room where seventy boys received Christian instruction, in connexion with seventy more some distance off, under the care of the Wesleyan Missionary Society. There was a reality and vigour, a cheerfulness and hopefulness, characterizing all I saw and heard, that made a very pleasing impression on the mind."

The Rev. J. D. GEDEN was then called upon by the Chairman to move the first Resolution. He said:—Mr. Sheriff and Christian friends, the Resolution which I am called upon to submit to the Meeting is to this effect:—

*"That considering the moral and spiritual necessities of the vast population of China, and the numerous openings and facilities for the spread of the Gospel, this Meeting recognises the privilege and obligation of the Church to sustain in greater efficiency the work of Christian Missions."*

—In view of this work, Sir, whether the whole of it or any part of it such as this Meeting represents and is intended to further, we were exhorted yesterday, I need not say with what power and eloquence, to have faith in God. I believe, Sir, and feel more and more, that this is the Alpha and Omega of Missions. The philosophy of them, the history of them, the prospects of them, are all bound up in this. Faith, as it appears to me, is the reason and warrant, the obligation and motive, the scope and supreme issue of Missions. Everything is carried by that single vocable, the most glorious word in the Missionary vocabulary, a word upon which we cannot surely ring the changes too often, whether as a tolling bell of duty, or whether as a gracious music from heaven to incite and encourage us. Apart from the principle of faith, I cannot divine what we are doing in seeking to bring about the Christianization of China. What do we propose to ourselves? We propose to bring the total population of that land to believe in the same sublime verities which we believe in, to celebrate the same holy worship which we celebrate, and what is a thousand times more difficult, to live the same lives of purity, piety, and charity which we are living, or are bound to live. Now I would ask whether any man in his senses, proceeding upon

natural principles of human intelligence and judgment, believes this to be possible? No one can believe it, who knows what human nature is, and what the history of the world has been, and what the difficulties of this enterprise are. I cannot refer this morning, and it would be superfluous to do so, to a multitude of these difficulties. There are a few of them, however, to which I may briefly allude. There is the difficulty of distance. We do not always find it easy to convert to Christ those who are at our doors; but if we are to Christianize China, we must cross half the globe for the purpose. There is the difficulty of vast geographical area. You shut a Missionary up yonder in one of the islands of the Southern Ocean, with a population of some thousands or so,—he does not bring them forthwith under the influence of the Gospel. Here, however, you have to deal with a country, a single province of which is as large as Great Britain. It is quite conceivable that a Missionary might be successful in conveying a knowledge of Christian truth over a great outstretch of country where the population was sparse, either on the principle of himself travelling over the country, and visiting the different sections of the people, or in some other way; but in attempting to evangelize China you have to do with a population which, for density, equals or even exceeds that of the oldest centres of European civilization. Again, in many instances, the truth of Christ has to cope with a single and specific form of superstition or religious error; in China you have many such forms of superstition or error to deal with together. You have an antique and potent nature-worship to deal with. You have a spirit-worship which carries upon it the sanction of the greatest name that China reverences. You have a subtle philosophical materialism to encounter. And you have also to meet the most wonderful and gigantic system of man-worship which the world has ever seen—I refer to Buddhism. And not these one by one merely, but most marvellously combined and interlaced with each other. Reference has been made, Sir, to the language of China. I venture to speak upon that with the most profound diffidence, standing in the presence, as I do now, of several Chinese scholars. I believe I have one on my right, and I know I have one on my left, my friend, Mr. Preston, of whom I cannot refrain from saying even in his presence that his Christian enthusiasm, and godly tenderness, and excellent sense, are only equalled by a modesty which shrinks, with almost excessive self-

distrust, from obtruding itself upon the public eye. But to me, taking such a survey of the Chinese language as any educated Englishman is able to take, a kind of telescopic survey of it, it is almost past conceiving how an adult European can ever acquire it: the subtlety of ear and flexibility of tongue required, to say nothing of the difficulties of idiom, appear to me to be such that not more than one in fifty adult Europeans, even if they lived, as was said just now, to the age of Methuselah, could ever acquire it so as to speak it with ease and fluency. But even with these difficulties, with a full knowledge of them, we propose to bring the entire population of China, the half-a-thousand millions of that population, to the knowledge of the truth as it is in Jesus. I do not know whether, in view of such an enterprise as this, any one of us has any faith in the necessary and inevitable action, within the sphere of the moral and religious, of what one might call a law of Natural Selection. We have heard a good deal of that law lately within the sphere of the physical. I have sometimes thought that a subtle faith in some such law within the spiritual sphere has greater sway over us than we are always ready to acknowledge. It seems to me as if some in this country and in other Christian lands believe in it. They act, at least, as if they thought that, provided only sufficient time be given, the truth of Christianity, by its own inherent force, will carry it over every form or belief which in its nature is inferior and less worthy; that, by a moral necessity, the loftier and nobler must carry it over the less considerable and precious. I hold, Sir, that such a notion as this is a mere delusion and day dream. In the first place, we have not the time at our command. In the second place, we cannot afford to wait. In the third place, there come in here elements of unholy affections and of perverse will, which demolish and cut away every hope that can be built upon the foundation of such a law or theory as that. Paul preaches on Mars' Hill, and a woman named Damaris believes, while the Epicureans and Stoics only laugh and sneer at him for his pains. Speak to an intelligent Buddhist about a personal God and everlasting life, and he goes off into rhapsodies over eternal births, and cessation of existence, and merit and demerit. Talk of the Gospel being more dignified, and carrying it over what is inferior and less honourable of its own mere motion—No. Why, even now, among men who know what the Gospel is, and what it has been doing ever since it

was born, there are those who believe in the liquefaction of the blood of St. Januarius, or who go and throw themselves into the arms of Brigham Young, believing that he will plant their feet upon the golden stairs which lead up from earth to heaven. Depend upon it, on this principle, or any purely natural theory, millenniums multiplied and re-multiplied into millenniums will be insufficient to overcome, if nothing else, the moral *vis inertia* of such a people as the inhabitants of China, and that nothing but a supernatural power will ever bring them to receive the truth of the Gospel. Faith, however, changes the entire aspect of the case. If Christianity be supernatural in its origin, if there be supernatural forces sustaining and furthering it, if there be a supernatural purpose and decree that the Gospel shall carry it the earth over, I need look no longer at the ceiling or the floor when I am called upon to justify myself for taking such action as I take in connexion with this enterprise. I no longer stultify my reason and my intelligence when striving to promote the cause of Christian Missions to China and to other parts of the world. I am not only justified in doing so: the duty is prescribed me; it is imperatively demanded of me that I should do all I can to secure this great object. Let me refer, but for a moment, to what, as it appears to me, faith makes incumbent upon us in regard to this enterprise. Whether it be the particular undertaking which brings us together this morning, or whether the greater cause of Mission work in general, faith imposes upon us a triple obligation. An obligation of sympathy is imposed upon us. I do not know that I can take any more impressive and affecting view of the condition of China than this, that literally and absolutely, even with the whole circle of its religious superstitions and beliefs before us, it is a people without God and without hope in the world. The state religion, the worship of the powers of nature, recognises no personal God. Confucianism, if it be proper to speak of it as a religion, recognises, distinctly at least, no personal God. Taoism, the philosophical materialism to which I have referred, knows nothing of a personal God; it is pantheistical. And Buddhism, as we know, distinctly and emphatically disclaims the doctrine of a personal God. What is the condition of the people? They are born, they live, they suffer, they die, literally without God. They look up to heaven, and there is no voice that answers. The heel of the serpent presses hard upon them, and for

them his head is unwounded. They wring their hands by grave sides, and find no consolation. They are racked by a sense of unforgiven sin: they do not dream of pardon. They pass away to the world of spirits, and no blessed immortality steps smiling forward to welcome their coming. Surely we ought to feel profound sympathy for the condition of such a people! It seems to me, again, that the duty of personal effort is prescribed by the principle of faith. We shall none of us be guilty of the Lilliputianism of supposing that, when our blessed Lord commanded His disciples, "Go ye into all the world, and preach the Gospel to every creature," He intended every one of us absolutely to itinerate the earth as heralds of His cross. Yet the command does involve an obligation for every one of us. It involves, at least, this obligation, that we, individually and personally, seek to promote the interest of His kingdom. And I do not know indeed, and I pray that I may myself feel the full force of my own doctrine, how any one of us is to face Him in that day, if we have not, to some extent, according to our ability, personally done this. And then, above all, there is the duty which was so much insisted on yesterday as the prime exercise of faith,—the duty of prayer. Faith does not believe in machinery as machinery, or in agents as agents; it only believes in the wisdom, the goodness, the power of the almighty and ever blessed God. Now there is only one human force, if I may speak of it as such, that can touch those supernatural strings which move the intelligence, the conscience, the will, and the heart of man. It is the prayer of faith,—nothing but this,—which strikes and moves them all. I would say, with the moral and religious condition of China before us, to all the members of this Meeting, as I would say to myself,—in the name of Christian Faith and of the Great Author and object of it, pray for the conversion of China, for the conversion of the world! Pray that God will have mercy upon those miserable representatives of our European Christianity who are so grievous a scandal to the truth in China. I have heard horrible stories lately of the immorality of Europeans, and Englishmen among them, living upon the coast of China. Pray that God may supernaturally move in the hearts of the Chinese people, and thus prepare the way for the Gospel. Pray also that God will raise up men having the physical, mental, and moral qualifications which are imperatively necessary for properly discharging the work of Missionaries in China. Once

more, for I fear that I have wearied you, I find in this same principle of faith encouragement without end, leading to the sure hope and confidence that by and by China, in common with every other part of the heathen world, shall be brought under the authority of the Saviour. Apart from faith, the prospect is surely gloomy enough, especially when we consider the age of the Gospel, when we consider the corruptions which it has gathered in the course of centuries, and, above all, when we consider the attitude which Oriental and Western Christianity alike holds towards Mohammedanism and various forms of heathenism. I have myself had opportunities, though but brief ones, of observing the baleful influence of a corrupt Eastern Christianity. "You Christians," said a Mohammedan to me, at the foot of the Pyramids, "are idolaters; you worship pictures and statues. There is but one only true God." I had my answer for him; but I fear it was no answer to him. And, still worse, for I may not now enlarge, when we see before our very eyes, in this nineteenth Christian century, here in England and yonder in America, a portentous childishness which plays at marbles with human souls, and a portentous conceit which sneers at the Bible,—that Bible which turned the old world into the new, and without which we should neither have throne, nor Church, nor law, nor science, nor liberty, nor home, nor anything that makes this land and other Christian lands the envy if not the praise of the world,—with all this before us, I do not know what our prospect is, judging simply as man judges. But with faith as our strength and consolation, we may hope, and we may continue to hope more and more, until the consummation is reached—that consummation which will most surely arrive. "As I live, saith the Lord, to Me shall every knee bow, and every tongue confess." Virtually there is the submission already. The Son of Man is now on the throne of the universe, and God is drawing all things to Himself in Him. Could we but strip off the envelope of mystery and enigma which everywhere masks and disguises the reality of things, we should see the whole realm of human history and human life pervaded and possessed by the all-regulating wisdom and boundless power of Him whom John in the Apocalypse saw wearing on His head the many crowns. But there are better times than these coming, when not only in China, but in other parts of the heathen world, the stakes of the Church will be strengthened, and her cords lengthened, and her

converts multiplied; when she will shine forth with more radiant diffusive splendour than she has ever done before; when the two great factors of her life, the confidence of the faith on the one hand, and the profession of the faith on the other, shall assume a new energy, and work with the power of a better knit and an intenser combination; when the Church shall go forth and do the giant's task with the giant's will, and might, and success; when, in every part of the earth, the predictions of the Old Testament prophecy referring to the humiliation of evil and the entire Christianization of the world shall be abundantly realized; when the rich of the earth, whether their wealth be that of intellect, or of power, or of goods,—and the poor of the earth, the men of the dust, who take their creed at second hand, and who cannot keep alive their own souls except by the power and bounty of their betters,—when all shall bow to Christ. Let our hearts be glad this morning with the confidence that when earth shall give the signal,—for heaven is only waiting for the signal of earth,—when the Church of Christ shall be all sympathy, and prayer, and effort, and faith; then God shall come down in the greatness of His power, and darkness shall troop itself away, and wickedness shall wash itself clean, and sorrow and sighing shall clap their hands and break forth into singing, and a golden age, more golden than the poets', shall dawn upon the weary earth, and the habitation of God shall be with men, and they shall be His people and He their God.

**THE CHAIRMAN:**—The Rev. John Chalmers, a Missionary from China, of the London Missionary Society, whom you will all be glad to welcome amongst our gathering this morning, will second the Resolution.

**THE REV. J. CHALMERS, M.A.,** from Canton, who was cheered on rising to speak, said:—Mr. Chairman, there is one thing which the Chinese are fond of besides gambling, and that is, theatricals; and it is the custom of a Chinese theatrical performer when he comes upon the stage to inform the company who he is, and what his business there is. Now I think, as I feel myself to be a stranger in this place, I had better follow the example of the Chinese play actor, and say what is my business here to-day. Mr. Chairman, I do feel, though I am a stranger here, that I have a considerable amount of right to be here,—that it is a privilege to which I am in some measure entitled. But, as the Resolution I have been asked to second indicates, privileges generally bring with them obligations; and

while I feel that I have a right to be here and that I ought to enjoy this privilege, I feel sensibly the obligation which is thereby laid upon me. To stand here as the successor in direct line of those noble men of whom your Chairman has spoken,—Dr. Morrison and Dr. Milne, and others of the London Missionary Society's agents in China, I feel is a very great responsibility,—that the position of a successor to Morrison, and Milne, and Medhurst, and others who might be named, is not only an honourable, but a highly responsible and difficult position. I also feel the difficulty of my position to-day in setting before you, as I was asked to do by the friends who invited me, my testimony as to the progress of the Gospel in China. I shall not venture on that wide subject, but shall try to narrow my field as much as possible, and say what is more properly applicable to the present Meeting. My reason for saying I have a right to be here is this,—I have had, I might say, a perfect knowledge of the work of the Wesleyan Missionary Society in China from the beginning. All its men and its operations over there are familiar to me. Although I feel a stranger here, as you might feel strangers in one of our Meetings there, I have, whilst in China, from year to year, had the pleasure of seeing a copy of the "Watchman" about the month of June, and there I have read of such men as Cox, and Piercy, and Hutton, and Smith addressing a meeting in the London Tavern; and I had some vague notion about these Meetings such as you might have about a meeting in the London Mission House in Hong Kong, or our Mission Conference in Canton. Objects and things which are familiar to me by report I have the pleasure of meeting here to-day; and I now have to second this Resolution, and to say something about the moral and spiritual interests of the vast population of China. How that subject alone weighs upon one's mind whenever it becomes necessary to present it as it really is! The population of China you are told is three hundred millions; and what is that? Have you any conception of three hundred millions? It is said by some to be more, but I believe that is nearer the truth than three hundred and sixty or four hundred millions. This vast city of London, this Babylon, this almost inconceivable place, contains three millions. Imagine, then, a hundred Londons put together, and that will give you some faint idea of the population of China; and if you think of the Missionaries who are employed there, you may reckon them as



just one for each London. Think of sending one Missionary to a heathen London, or place of this vast size, extending over so many miles,—only one man to work in that area and amidst those,—and that is the state of things in China. The moral and spiritual necessities of the people are represented by such figures as these. But I think we ought to consider not only their moral and spiritual necessities, but something else, which I may call their moral and spiritual susceptibilities. After the eloquent and stirring discourse which we heard yesterday, to which we have been referred in the eloquent speech we have just listened to, it may seem like presumption in me to say what I am going to say; but I will venture to say it notwithstanding. I think faith in God is the best of all things, the first of all things, the most essential thing; and I would never say one word contrary to what has been said on that subject. We cannot think of it enough. But it seems to me that we want also to have faith in men. There is something we want of that kind. Faith in men, it seems to me, is found to exist to a very small amount in the present day. First of all we want to believe and realize more that God has made of one blood all the nations of the earth, and that these Chinese are our fellow-men, that they are our brethren, having human minds and hearts, sympathies and affections, and that they are capable of being converted to God. This we find it hard to believe, and especially because of our ignorance of the people and the difficulty of preaching to them; their isolation for so many centuries having sundered them from the rest of the world, and their language being so exceedingly difficult,—though I think that has been exaggerated to-day. There are some here I am sure of whom it is quite true to say that, although they have not got near the age of Methuselah, they have a very good knowledge of the Chinese language, who can speak it like a native, and who can preach eloquently and effectively in that language the Gospel of Christ. There are these difficulties which stand in the way, and we sometimes seem to want faith in these men being converted to God, but the thing is possible. Again, we want faith in the men who are sent out. That is one reason why I am called upon to-day to stand here and give my testimony to what I have seen and known in China. You must take it for what it is worth. I do not ask you to believe all that I say,—for I am but one witness; but in the mouth of two or three everything shall be

established. I have known this Mission from the beginning, but you need not take my account or that of anybody else by itself. About sixteen or eighteen years ago, the son of an obscure farmer in Yorkshire thought he would take a trip to China, and so he went out there, with a warm heart and with faith in God. He went out there to Hong Kong on his own account; no one in London knew of it hardly, or thought of it, or cared much about it. But this Yorkshire farmer's son went out to Hong Kong, and began working there for God in his own humble but earnest way among the soldiers of the garrison, among the foreign residents, and also among the Chinese, as he gradually acquired a knowledge of the language. Then he wrote home to London, I believe, and entered into communication with the Wesleyan Missionary Society, and a little beginning was made. But do you think that Mr. Piercy dreamt on that day, sixteen years ago, that there would be such an assembly as this in London in connexion with his work in China, and that the thing would grow as it has grown in the course of this short time? That is only a sample of what has been going on in China. In the last sixteen years that I have been connected with it interest has grown up at home, and the number of converts has greatly increased abroad. We could then hardly muster a hundred converts in all, but now we do not count by hundreds but by thousands; and I believe they are increasing at the rate of a thousand in the year; that is, they were three thousand last year, they are four thousand this, and they will be five thousand or more the next year. That is the rate at which they are going on now. And that has all taken place within the last sixteen years. With regard to the Wesleyan brethren whom I have known in Canton, and I think I have known them all, Piercy, Cox, Smith, Preston, Hutton, and the rest; they are men whom I delight to have the friendship of, and men of whom you have every reason to be proud. I am a thorough Radical, and do not believe much in superintendence, but what does not suit one may suit another. I have lived near to these men, and my heart has warmed to them very much, and does now, although I am far from them and their field of labour. Mr. Cox I know a great deal of, for he was the man who helped us in our need. We always find out there that the brethren belonging to other Missions forget that they belong to different sects and parties of the Church, and when one brother is in

need of assistance another comes to his aid. So Mr. Cox at one time took charge of our Mission at Canton, and carried it on successfully; and by and bye we may do as much for him. That, I think, is an example of how we should all act harmoniously and lovingly together in the work of God, and so shall we prosper more and more. You have heard from the Report how the numbers are increasing; but I must say that the number alone is not a fair criterion of our success. It is not fair to put down so many tens, or hundreds, or thousands, of Church members, and say that is the amount of success attained by the Wesleyan Mission at Canton. It is not so; not by one tenth. The influence of the Missionary spreads far and wide over town and country, and works as a secret leaven. You cannot bring together all the effects of the work, and put them into a museum; but there they are, and they come to light now and then. They do not come at once before the public eye, but they appear to those who look minutely and anxiously for them, and who see the origin of things, how the seed is beginning to spring up; how there are buds here and blossoms there, giving promise by and bye of good and plenteous fruit. Why, if you look at that paper which has the widest circulation in the world, you will see in it this morning something about the Brahma-Somaj, showing that this is attracting attention even in England. That new party or society is one effect of Christian Missions in India. It is not an effect that we ought to regret or to be afraid of. It is a revival of religion; of the belief in one God, which, as you have been told, is so much wanted in China. And such things are going on in China also just now. I have seen them. One of my own people, a Coolie, or servant of the lowest kind, a poor blind creature, who was hardly able to do anything, although I knew him to be faithful at heart and believed in his Christian character, I was by and bye astonished to find, had been in the habit of going to his native village and speaking to his wife and children and other relatives and neighbours, so that there was quite a little Christian movement in the place. He taught his children to pray to God and to repeat the Lord's Prayer and the Commandments, and to throw away their idols and worship God. That is a little specimen, but there are larger ones than that; many more than I should have time to repeat to you. In conclusion let me say, that it is necessary not only to recognise the

privilege and obligation of the Church to sustain in greater efficiency the work of Christian Missions, but that we should so sustain it. We must not stop with recognising the duty, but must fulfil it. I am reminded here of an old anecdote which a good Seceder Minister told me when a boy. He said he had been visiting an old lady, and had been saying to her, "I hope you attend to your religious duties. I hope you pray every morning." "Well, Sir," she said, "we'd need to do it." And so it was with regard to reading the Bible and other religious duties, all the answer he could get was, "Well, Sir, we'd need to do it." She never went farther than that, evidently showing that she recognised the duty, and that was all. I say, therefore, do not simply recognise the duty of sustaining in greater efficiency Christian Missions, but do it.

MR. WILLIAM BROWN, from Dublin, rose to support the Resolution. He said:—My friends, I feel a complete stranger amongst you, for I only came over from Dublin last night, in order to see how you got on at this China Breakfast to-day. I believe as a Christian Church we ought to support the hands of the Wesleyan Missionary Society, for it is doing a very great work, not only in China, but throughout the world. We are called upon, then, to come forward and support those noble men who have left their kindred, and gone out to that vast and distant region to preach the glorious Gospel that makes men wise unto salvation. Had it not been for Wesleyan Missions, I perhaps should not have been amongst you to-day. Some twenty years ago, by the good providence of God, I was taken to Ireland, where the Wesleyan Missionaries were labouring, and in a small village not far from Dublin, on the first Sabbath day that I was in Ireland, I attended a Wesleyan preaching house, as it was called, and then, for the first time in my life, I saw a Wesleyan Minister. Strange as it may seem, I had never seen a Wesleyan Minister, a Church of England Minister, nor a Roman Catholic Priest. I think my testimony about Wesleyan Ministers in Ireland ought to be worth something, because I went there perfectly unprejudiced, knowing nothing about Wesleyanism at all; but I am here to confess to-day that the Gospel as preached by Wesleyan Missionaries is the right sort of preaching. I was taught in Scotland something else, but when I came to Ireland and heard the Gospel as it was preached by a devoted Wesleyan Missionary, I thought to myself, "That is the very

thing for me." I was born in Scotland, but I was born again in Ireland. We can hardly help at the present day saying something about Ireland. The English people are giving us a great deal of attention, and if we had to swallow all the nostrums which are propounded for our benefit, I really do not know what would become of us. But I have never heard yet of a single politician standing up in the House of Commons to tell what Ireland really wants. She wants the Gospel preached by devoted Missionaries. I am satisfied of this, that had the Wesleyan Missionaries in Ireland a fair field and no favour, that would be the very thing she wants. Some say that the Established Church is in danger; I say that the Established Church, if she have her endowments taken from her, is not in danger, and maintain that the free churches in Dublin, which are sustained by voluntary contributions, have the best supported Ministers and the best congregations in Ireland to-day. It would be a sad thing if the English nation should ever allow the Man of Sin to be endowed. We must do one of two things,—perhaps some hold different opinions on this point to mine, but I cannot help it,—we must have levelling up or levelling down, and I say let us have levelling down. We must either endow Popery in Ireland or disendow the Established Church in Ireland, and I say the latter is preferable. What would become of us I do not know, if it were not for the Wesleyan Missions. I can only say, I am very glad to see you all so well employed here to-day. If you return my visit, and come over and see us in Ireland, we will give you *cead mille failltha*. [*Anglice*, "A hundred thousand welcomes."] The Resolution was then put to the Meeting by the Chairman, and carried unanimously.

The Rev. G. O. BATE, of Hull, moved the second Resolution. He said: The Resolution which I have to propose reads thus:—

*"That the success with which it has pleased Almighty God to crown the preaching of the Gospel, educational efforts, and the Medical Mission in China, calls for devout thankfulness, and should urge the friends of that mighty but benighted empire to more liberal and energetic action."*

—After some introductory remarks and allusions to the "five barley-loaves and two fishes," belonging to the "lad," of which Andrew said, "What are they among so many?" but made by Jesus the basis of that miracle by which five thousand men were amply fed;—the Rev.

speaker proceeded to say:—I think I hardly need expound my parable. There in China is the hungry "multitude." They may have many things, but they have not the one thing which we all believe to be the very best thing; which if a man has not, all the other things that he has do but leave him a poor, hungry man. They have not Jesus, and His Gospel, and His grace. Civilization, philosophy, and so on, are not enough without Jesus. When we are looking upon the civilised heathen of China, surely we ought to feel very much as St. Paul felt towards all civilized heathen of his day. As he thought of Christ dying "for all" men, the shadow of His cross seemed to fall eloquently over them, and to proclaim that the polished Greeks and Romans, like others, "were all dead." So I think we must judge about the Chinese; until the grace of Jesus Christ gives them life, they are dead. O for a heart to sympathize with them as we ought! There are some people who do not care to sympathize with them at all. You know they will say, "What is it to us how these people are living? What is it to us whether they are Confucians, or Buddhists, or Mohammedans?" They laugh their cynical laughs and sneer their cold sneers about Exeter Hall and our Missionary Meetings, as if all our energy, fervour, and anxiety were only a kind of lunatic charity, a benevolence gone mad, and as if our enthusiasm was more to be pitied than admired. So they talk about us, and very clever people they fancy themselves to be; and I dare say some of them are clever in some respects. But it seems to me that in order to understand some things a man must have a clever heart as well as a clever head; and some of these people have no cleverness of heart. I imagine that Festus may have been a tolerably clever man; yet he, having St. Paul before him, and hearing him preach about Jesus, said, "Thou art beside thyself." He had not aptitude of heart to appreciate him. We can understand well enough how it was that St. Paul was so enthusiastic; for we know something about what he felt when he said, "The love of Christ constraineth us;" and I am sure that the Christians in this Meeting cannot be content that the Chinese or any other of these unevangelized people should remain as they are. We who can say, one by one, about Jesus and His Name,

"Thy mighty name salvation is,  
And keeps my happy soul above;  
Comfort it brings, and power, and peace,  
And joy, and everlasting love;

To me with Thy dear name are given  
Pardon, and holiness, and heaven,"

—we cannot be content, who know what that is, to keep our secret to ourselves. It is too good to keep. We shall want to make it known abroad; we shall feel just what is expressed in the last lines of one of the verses of the 84th hymn,

"What shall I do to make it known,  
What Thou for all mankind hast done?"

—I am sure we shall feel so if we have any right experience of Christ's grace, and anything like a hearty love to the Lord Jesus. Love to Him will make us very thankful indeed for what has been done, and for what is doing by our Missionaries in China; thankful for success with which the preaching of the Gospel by them has been crowned. We know very well that these Missionaries will preach the Gospel. I am very thankful myself for some personal associations in times gone by with several of the Missionaries who have been or who are in China and in other parts of the Mission field. I am thankful that my stay in the Theological Institution was at a time when Mission students were not separated from the others. I, of course, am guiltless of any shadow of a reflection on the wisdom of those who have so planned matters for the future; I only say for myself that I am very glad this alteration was not in force in my time. I have felt that by the acquaintances formed there, I was tied very closely in heart to many portions of the Mission field. There was William Wilson, who was one of my fellow-students; my knowledge of him and love of him linked me with such an interest to Fiji as I could not otherwise have had. Then there was William Simpson, who went out to India, and linked my sympathies to India. There, too, were our brethren Preston, Smith, and Hutton, and Cox, all colleagues of mine in Richmond Theological Institution; and I could scarcely help having all the more sympathy with the Chinese work because of the deep love and esteem one feels for the workmen. And I wish you knew what a grand fellow Josiah Cox is, as I know. You would thank God, every one of you who love the Methodist Mission work, for him, if you knew him thoroughly well. You just read a little about him here and there in those beautiful letters that he writes, and a speech or two that he makes now and then; but you must live with Mr. Cox to know what he is. Hence this Meeting will be glad to hear of one of its Missionaries, that as an inmate of the Methodist Theological Institution at

Richmond, he prepared himself for his work by most earnest, constant, intense supplication with his God. When he went out to China I wrote to him sympathizing with what I knew, with his loving heart, must be the strong wrench to which his feelings would be subjected in breaking away from home and all ties of kindred at Tipton; but the answer he sent back was, "All the wrench you talk of was done in my study in Richmond Institution, those mornings before breakfast." He had prepared himself there for his Missionary work. That is the man who is now in Central China, and I know very well by God's grace he is keeping up the same spirit of earnest supplication, the same spirit of faith, and of love and tenderness. May God bless and prosper him, and long spare his life! Our Missionaries out there, I am sure, will preach Christ, and will be satisfied with no other success than that which comes from the preaching of Christ. May I refer for a moment to what some other people think success? I do not despise Sacraments; I can rejoice to see our communion rails filled with infants brought to be baptized; but I should not like our Missionary Reports to contain lines of triumph such as those of the Papists do. In their Annals of the Propagation of the Faith are statements concerning their success in China, and perhaps I may be allowed to read a brief extract from those Annals. Dr. Perocheau, "Vicar-Apostolic of Su-tchuen," says, "The Mission continues its work of baptizing children in danger of death, and the Lord continues to bless it. Each year the number of those it regenerates goes on increasing. In 1889 the number was twelve thousand, and in 1844 it had reached twenty-four thousand. We have remarked," he says, with much satisfaction evidently, "that about two-thirds of the number of these children died in the year in which they were baptized; thus, out of the number baptized in 1844, sixteen thousand seven hundred and sixty-three winged their flight to everlasting bliss." Then he goes on to describe the process, and it is this which I find fault with. If these were the children of parents professing Christianity I should rejoice at the numbers baptized, but he says, "We pay a Christian man and woman who are acquainted with the complaints of infants to go and seek out and baptize such as they find in danger of death. They meet the people in the streets on fair days, and so on; they speak kindly to them, and give them pills. They willingly let our people examine their children; they spill upon

the foreheads of the children a few drops of water, which they declare to be good for the child, while at the same time they pronounce the sacramental words." The doctor chiefly glories in this part of his work; more than in the work done in connexion with the adult population. In 1865 he says the number had reached eighty-four thousand four hundred and sixteen, "two-thirds of whom will love and praise God eternally." The ceremony is performed with a sponge. The people admire these sponges, and regard them as an invaluable remedy, and are delighted at seeing the foreheads of their sick children laved with so marvellous an instrument. I hope next year the number of baptized infants will reach one hundred thousand." M. Fontaine, "Missionary-Apostolic in Cochin China," writes much in the same way. He says, "In a village in which the Mayor is a Christian, there is a house of of nuns whom the Bishop sends out in different directions to look for those helpless children who are likely to die. The people are less on their guard against the women than the men. These women go generally two by two, an old one and a young one; and while the old one enters into conversation, the other—for, of course, good manners require that she should leave the elder to speak—draws near to the mother who is holding the sick child, or sits down on the mat by which it is left, takes it in her arms, and softly drops on the forehead a little water from a bottle which she keeps concealed in her long, wide sleeve." That is not our way of making converts. I had far rather have thirteen or fourteen truly converted Chinese men and women than be able to report that five hundred thousand infants had been smuggled in, in that sort of fashion, as nominal Christians, to be here a little while, and then to pass away. But I know that ours is a genuine work, and may God bless the work and the agency!

The Rev. JOHN HUTCHEON, M.A., of Mysore, being called on to second the Resolution, said:—Mr. Sheriff, dear Christian friends, at this advanced hour of the Meeting it will not be advisable for me to occupy many minutes; but you will allow me, I am sure, to say how deeply I feel interested in this China Breakfast Meeting. I never before had an opportunity of being present. I have looked at this Meeting from a great distance,—even from India—and have felt the deepest interest in its progress, in its gradual development, and in its influence upon the Chinese Mission and upon the growing intelligence of our people respecting that

great field of labour. I would say, if you would allow me a minute or two, that as a Missionary Society in connexion with others, we have, I hope, passed the age of infancy. God, in His kind providence, has given us a very gentle, a very kind, and a very gracious training. While our faith in this work was weak, and while our resources were small, He sent us to the outskirts of creation, to the outposts of humanity, and told us to try and preach His Gospel in the islands of the sea. We have done so; and great success has crowned our labours. We have seen nations springing up, baptized with a new spirit, starting in a new career, lifting up their eyes to the one great God, and turning to our own Saviour, and finding salvation in the name of Jesus. And I would just say, in passing, let us not forget those little Mission fields where our first Mission faith and love have been exercised; let us still cling to them with a warm love, and support them by every possible means. Let us think of the beautiful islands of the West Indies, and not forget the early triumphs of that Mission. I would not say a word to make that Mission unpopular; and I pray that God may continue to be with the societies of our brethren there. But still I believe that the infancy of our Mission life has come to an end, and that the heathen, and God, and Christ, expect that we should start upon a career of manhood. The great nations of the East have been opened up to us, and all the faith of the Church, and all her resources, will be taxed to bring the East to Christ. But as we have heard this morning at this Anniversary, we have just struck the right key note, for we have started with faith in God. And let me say that if Mission life has taught me any one thing more than another, it is just this,—the value of faith in God. I lived for about seven or eight years in preparation for a Mission life; my heart was set upon it; it was the one idea which I cherished. Now I have been a Missionary, and know what it is to stand amid the myriads of India, and gaze upon its majestic pagodas, its great priesthood, its teeming millions; and to see them crowding down the broad road, without hope, without happiness, and without a Saviour; and I know what it is to stand by the Cross, and with simple faith just to look to Jesus. When philosophy and human learning, and human sympathy even, were of little avail, when all my theology seemed of little use, I have been able to stand by the cross of Jesus, and behold its power made manifest. I have

learned one great lesson, and it is this,—to delight in this faith in God; and I think with respect to the East I have caught the right perspective. I know that this great Missionary Society, and the London Missionary Society, and the other Societies of this country will be called upon to make great sacrifices for the East. I do not however believe in the reasoning of some, that we must take the progress of Christianity in the Roman Empire as our model, or wait for four hundred years before the nations of the East shall have been brought to the feet of Christ, and their great systems of idolatry shall be overthrown. I believe that the concentrated faith and prayers of the Church, especially for the last eighty years, that the translation of the Word of God into all the languages of the East, and that the preparatory work which has been going on, will herald in a most glorious and perhaps a most rapid success. What I want this Meeting this morning to feel is this, that we must believe in the love of God. It pervades the universe; it throws a halo of glory round our world; and the love of Christ at this moment, while we are sitting in this City of London at this China Breakfast Meeting, is clinging round every heathen soul in China, in India, and in every other country. Let us try this morning to get as near to Christ as we can! to see the "Light of the world" in its effulgence and its glory more clearly than ever we have done before. Let us seek a fresh baptism at the foot of the Cross. I have faith in this Society, and in the great men who have had the direction of it; I have faith in you, my friends: and, as a Missionary, I shall return to India with the full conviction, that you will stand by this cause, that you will stand by your brethren in China; and they need all the sympathy you can give; they need all the encouragement you can give: but my special faith rests in this, in a great and mighty awakening throughout this Christian land; and I hope that the time for this has come. I know Methodism arose in its glory with its first great heroes amid a time of agitation and popular excitement; and I look for the same spirit in the same Church, in connexion with other Churches, arising to meet the great wants of the age. And that want is just this; not a greater cause; that we cannot have: not more exciting public meetings; of these we have enough: we want a great baptism of the Spirit of God to get that Missionary enthusiasm, that intense religious devotion, so awakened in our hearts

and intensified in our lives, that it will lead us to make those noble sacrifices, to put forth those continued efforts, and to work on in the patience of hope, which are all necessary to success in the great cause we have set our heart upon. And if there is anything to call forth Christian enthusiasm, to stir the souls of a Christian audience, it is surely these great ancient nations, still in the region of darkness and in the shadow of death. And this morning, as a Missionary, I would appeal to those who feel a special interest in this work to go themselves as Missionaries to these countries. In this great city of London you are so crowded together, that a man of mediocrity has no room for development; it is only a giant that can reach to eminence here; but come to India, come to China, and we will give you room for development. If there is any genius in you, any poetry in your nature, any fire in your soul, any desire for the spread of the Gospel, we bid you come to such a country as that, and there you may win an immortality of greatness. Just let me say in sitting down, that, as a Missionary, I have had the greatest joy I ever expect to experience in this world. I have had the blessed privilege of laying some living stones upon the great foundation of that temple which will rise in her magnificence in the East. I thank God for that joy; and in the course of a twelvemonth I hope to be able to return, and by the grace and permission of God to lay a few more such stones of that temple, which I see before me in the future rising up in all its grandeur, the Church of the Saviour, embracing China with all its millions, embracing India with all her myriads, taking the Mohammedan out of his fanaticism and exclusiveness, embracing the Jew and the entire Gentile world; and I thank God for such a vision. I thank God that this is the inspiration of my heart, that I am under God again to act upon it, and to cling to it until my work is done; and until I may be permitted, after laying a few more stones on that foundation, to look down from heaven and see India, China, and all the nations of the world converted to God. I have great pleasure in seconding the Resolution.

The CHAIRMAN:—I have to call on a gentleman who belongs to another denomination to support this Resolution,—a gentleman who has taken a deep interest in the great Mission work. He is well known to the Christian Churches of this country, and is brother-in-law to an honoured man who has done great service to us and to the whole Christian Church, I

mean the late John Henderson, of Park. I beg, therefore, to introduce to you Mr. Robert Macfie, of Liverpool; and I am sure you will be very glad to see him, and to have an opportunity of hearing him. After he speaks the collection will be made, and I trust that, after the eloquent appeals which have been made to-day, every Christian heart will respond in such a way that we shall have a collection for China such as we have never had before.

MR. ROBERT A. MACFIE, who was received with cheers, then rose, and spoke as follows:—The terms in which the Chairman has been pleased to allude to my name are far too kind. However, these complimentary expressions I will take as a welcome to one who comes from the provinces and who belongs to another Denomination. I believe there are few things more plainly written in Scripture than that we should be one in heart. If we work to the letter of the Scripture, and the spirit too, I think we shall find that that oneness in heart is to be made manifest. I last night read this passage, which I beg respectfully and humbly to call your attention especially to:—"I beseech you," says St. Paul, in the first chapter of the First Epistle to the Corinthians, "by the name of our Lord Jesus Christ, that there be no divisions among you, but that ye be perfectly joined together." Now unfortunately, there are, in God's providence, apparent divisions amongst us; but I think they are more apparent than real. We regret them; and so I rejoice in the spirit of this Resolution, which is a Resolution of thankfulness, that there is a oneness of faith, a oneness of hope, and really no small amount of love, between one Christian and another, and between one denomination and another. If this unity is of importance for our growth in grace at home, and for the success of our work in this country, favoured as we are with religious ordinances, of how much greater importance is it in the Mission stations in India and China! O! my friends, do let us beware of introducing into China those divisions which we regret at home, and which have their foundation in circumstances not at all connected with the East; such divisions, I trust, will never require to be deplored there. And now, as Presbyterianism has been mentioned, let me say that Presbyterians have always looked, during my time, with great and growing respect and favour upon the Wesleyan body whose Missions are now sent forth to China and all parts of the world, and we rejoice that you are honoured by success

in your Missions. How glorious is the circumstance that your Missions and ours are not conducted by Societies independent of the Church! This is a Church Mission, if there be a Church Mission anywhere; you call it a Society, but it is the Methodist Church. You do well to plant yourselves in the city. I am glad that one of the buildings to which one may point in the metropolis has been erected by your great Denomination. The Centenary Hall is in the very heart of old London, and here we have a noble Meeting in the same great centre of civilization: and I am delighted to find a Sheriff of the City of London in the chair, and another, Sir Francis Lycett, also taking an interest in these Missions. Allow me to ask you to rejoice with us that at the recent Presbyterian Synod in England, the convener, that is, the Controller and General Secretary, is also one of your city merchants; a gentleman than whose name there is not one more honoured in the city of London, Mr. Hugh Matheson, who, after reaping a portion of carnal things from China, is now helping to return to her spiritual things of infinitely greater value. The spirit of the Meeting is one recognising that all parts of the British Islands are one. Allusion has been made to-day, and I think we do well to bear it in mind, to our united nationality. I am glad that you are giving back to Ireland some of its best things that it has lent to you for a season. I am very glad that Mr. Arthur is going to that country, to continue there his valuable labours. But still more important is it to bear in mind that as Christians we are united as a holy nation,—God's own people. May we not get a lesson even from China itself? Look at the spirit which the Chinese manifest. You have only to plant a Mission, and the Missionary soon gathers round him willing hearers; these become Church members, and from that some of them soon become Missionaries or Ministers,—they go about, and plant new stations. How thankful you ought to be for the honour which God has conferred upon you in that country! The Resolution refers to your Medical Mission. My friends, how happy is it that even at this late period of the Church's history we are now learning from our blessed Lord Himself, who, while He cared infinitely for the soul, never neglected to care for the body! He performed miracles, but they were miracles for the most part of healing; and though you have not the gifts of healing, you have the talents which give the power of healing, and you

are sending out medical Missionaries. Our experience as Presbyterians, and I suppose that of all denominations who have adopted the medical system, has been altogether highly satisfactory. The Resolution urges to action. One of the smallest pieces of action that I would recommend to you is not to throw away the Reports when they come to you; read them, master them, be encouraged by them, act upon them. There is one part of the Report which some people perhaps look at from curiosity, but which most perhaps do not look at at all. I mean the subscription list. Look at that, to see how very small is the amount appended to your name, and to see how many of your neighbours, as well off as yourselves, and as good Christians, fail to have their names there at all. Go with that Report in your hand, and call on them, and ask them to do you the favour of putting their names down for £100 or £200. Lastly, allow me to say how much I concur, and I hope you also concur, in the appeal which has been made to you to give yourselves to this Mission work. I say, and say deliberately, as long as it is necessary to pay men to go from this country to minister there, the supply may be great, and I hope it will be greater than it has ever been, but it will continue insufficient. The material of whose who volunteer will certainly not be worse than that of those who go out under command. There is no reason why a person who goes out gratuitously should not put himself under the surveillance of the Board at home; certainly I should say, the more Missionary such a man is in spirit, the more thoroughly will he submit himself to his brethren in all things. One word more. Allusion has been made to the Treaty rights. As a member of the Liverpool Chamber of Commerce, we had this subject recently before us, and we were told that the French have secured these rights, but that they are not enjoyed in the same measure by this country. I would, therefore, call upon Mr. Sheriff M'Arthur and the other members of the Evangelical Alliance, along with the several Mission Boards, to urge upon the Government of Great Britain to take care that in the renewal of the Treaty with China those privileges shall be secured. I pray that such Meetings as this may be multiplied, and that many men may go forth to labour in China, called of the Lord as well as called of you.

The Resolution was put, and carried unanimously, and the Collection was made.

SIR FRANCIS LYCETT:—My Christian friends, I have a motion to submit to you, which is a vote of thanks to our esteemed Chairman, the Sheriff of London; and without any disparagement to our Wesleyan friends in London or the country, I am sure that there is no man more entitled to your thanks than is my friend Mr. Sheriff M'Arthur. Not only his time, but his talents and resources, are always at the service of Wesleyan Methodists, and never are services rendered more cheerfully and willingly than those that are given by Mr. M'Arthur. He has opened this Meeting to-day with one of the ablest addresses that I ever had the pleasure of listening to in this hall on the like occasion; and I believe much of the success of this Meeting is due to the enthusiasm and the ability which he infused into that opening address. I therefore have much pleasure in moving the most cordial, earnest, and sincere thanks of this meeting to Mr. Sheriff M'Arthur for presiding over us on this occasion.

The REV. JOHN BEDFORD, President of the Conference:—My Christian friends, what is now before you has been so appropriately moved by Sir Francis Lycett, and the gentleman to whom it refers is so well known and so highly respected, that it is not necessary for me to say many words in seconding it. I have had the pleasure of knowing Mr. M'Arthur for a long course of years. I knew his devotion to this great work in his own country, and I am glad to observe that the same devotion continues, and I hope I may say steadily increases, in this country. I rejoice to see him in his present position as one of the Sheriffs of London, and to find that he gives the weight of his name, position, and influence to this great and blessed work. I have the greatest satisfaction in seconding the Resolution, and I will now ask you to show your approval of it in the usual manner.

The Resolution having been carried by acclamation,

The PRESIDENT said, addressing the Chairman:—I am happy, Sir, to see you here to-day, and to present to you this vote of thanks. I trust you will be spared for many years to the service of the Church, and to the service of the world, and that in every position to which in the order of Divine Providence you may be called, you will be found a faithful and devoted member of Christ's Church.

The CHAIRMAN—My dear friends, I thank you very much for this vote of thanks. The only drawback to my enjoy-



ment of such Meetings as this is the vote of thanks at the conclusion. I feel it a great privilege and a great honour as a Wesleyan Methodist to be placed in this position, as Chairman of this Meeting, or to render any service whatever to such a cause. I trust that we shall all leave this Meeting more than ever determined by God's blessing to consecrate ourselves, our influence, our property, everything we have, to His service who has done so much for us. O, let the tone of this Meeting, the feeling that has pervaded it, let that be carried out throughout the year by each of us in our respective spheres of duty,

and then I have no fear but that this coming year will be distinguished by an amount of Missionary enterprise, zeal, success, and blessing such as no previous year has witnessed. I do trust that this Anniversary will be crowned by God's abundant blessing. This has been a delightful Meeting; a very hallowed and blessed tone of feeling has prevailed, and I trust that the same will mark all the services connected with our Anniversary.

The Doxology was then sung, and the Meeting separated, after the Benediction had been pronounced by the President.

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The  
**Wesleyan Missionary Notices,**

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1789.]

[SOCIETY FORMED, 1812.

**For AUGUST, 1868.**

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THIRD SERIES. VOL. XV.

FIFTY-FIRST YEAR FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET WITHIN, E.C.;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE  
TO BE ADDRESSED TO THE GENERAL SECRETARIES.

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PRICE ONE PENNY.



**JUNE 25, 1868.**

**NO. 176. THIRD SERIES.**

## **WESLEYAN MISSIONARY NOTICES.**

**AUGUST, 1868.**

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THE Report of the Wesleyan-Methodist Missionary Society for the year ending April, 1868, is in the press, and will be shortly published. May we be permitted to remind the Secretaries of the Branches of the Third Rule of the Society :—  
“Every person subscribing annually the sum of One Guinea and upwards, and every benefactor presenting a donation of Ten Pounds and upwards, shall be deemed a Member of this Society, and entitled, as such, to a copy of the General Annual Report ?”  
May we further bespeak for the contents of the forthcoming Report an early and thoughtful perusal? The Financial Statement will show that the past year has been one of encouraging success; and the Missionary information, although in a very condensed form, will be found rich in interesting and suggestive facts. In almost every Circuit there are tokens of spiritual prosperity, for which we give thanks to “the God of all grace.”

Our “Notices” for the present month consist mainly of extracts from the letters of brethren in the East and in the West: those in the former are prosecuting their work with great earnestness and cheerful hopefulness, remembering the precious promise, that “in due season they shall reap, if they faint not;” those in the latter are surrounded by fields which are white unto the harvest, and are already bringing their sheaves with them. Messrs. Burgess, Dalzell, Broadbent, and Baugh, writing

from Continental India and Ceylon, tell of providential openings, of sincere inquirers, of the spread of Christian education, of the increase of Native agency, and of sound conversions. Messrs. Whitehead and Hill, from Central and Southern China, report favourably of themselves and their work. We are sorry to find that our excellent and devoted Medical Missionary, Dr. Smith, has been dangerously ill; but we trust that the crisis has passed, and that his valuable and useful life may be long spared.

Many of the islands of the West Indies are still visited with times of refreshing, and the Churches are strengthened by an almost daily accession of members. It is very satisfactory to find that the people exert themselves so nobly to sustain with pecuniary aid the work of God.

Our brief obituary of former labourers of the Society, some venerable with age, and some verdant with youth, will revive many tender and holy memories; and will, we doubt not, call for much prayer to the Head of the Church—the Lord of the harvest—to thrust out more labourers into His harvest.

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## CEYLON.

### KANDY.

*Extract of a Letter from the Rev. George Baugh, dated  
Kandy, March 8th, 1868.*

DURING my absence in Colombo, our esteemed and active brother, Mr. Eaton, watched over the interests of the cause, and we returned to find our people, generally, fully alive to God and their privileges, and earnestly seeking a deeper piety. But I must not fail to mention the services at the close of 1867 and the beginning of 1868. For many weeks there had been a growing seriousness among many, who formerly had been wholly given to follow the world and their own

devices. At the Watchnight service the influence of God's presence and Spirit deepened this seriousness, and indeed made that long honoured service a season of great good to all present. At the following Covenant Service we were blessed with almost a pentecostal blessing: during the reading of our beautiful Covenant Service form, all hearts were softened and all eyes suffused, and many sobs of penitence with many bursts of praise were heard to rise from hearts so blessedly

influenced: "our hearts burned within us while Jesus talked with us by the way." Next morning one present came to me, and, taking hold of my hands in both his, said, "Sir, for many years I was a deist; by the reading of a Singhalese tract I was convinced that deism was wrong; by means of services here I have been led to see myself a sinner; at the Covenant Service yesterday I gave myself to God. I feel I am not the man I was. God has softened my proud hard heart, and henceforth I give myself to Him and to His people." This was said under the deepest feeling and by a gentleman of more than ordinary intelligence, and was therefore matter for greater praise: one soul more to deck our Saviour's diadem! But when shall they come by thousands? Our people are praying for even this time to come. May God hasten it! The gentleman just mentioned has carried out his intention, has joined the class, and is steadily devoting himself to God; while others who got good

at the services mentioned are, in most cases, equally in earnest.

At our District Meeting, a Catechist, Mr. H. Fernando, was appointed to work with me; since his arrival, and with a larger room, our congregations have greatly improved. At present our services are most encouraging, and our people are more than ever in earnest. We only need a chapel, to get still larger congregations, and still further to extend our influence. And even in this matter 'the clouds are breaking.' The Government Agent has favoured a second request for a site, and we are anxiously awaiting the Governor's reply. But the best of all is, God is with us. I have much more to write about, but time and space are wanting. I earnestly ask an interest in your prayers, that our constant efforts among Europeans and Asiatics, in the preaching room, and outside of it, may be owned and blessed of God. With His blessing all we need will be ours.

## CONTINENTAL INDIA.

### MANAARGOODI.

*Extract of a Letter from the Rev. William Burgess, dated Manaargoodi, April 24th, 1868.*

Our work here differs from that in most places, since it is purely preaching to the heathen. We have no Church as a basis whereon to build; consequently most of our preaching is done in the busy bazaar, in the more retired street, or by the road side, under the shade of some wide-spreading banyan. It is our practice here to visit all the villages lying within a distance of ten miles from our station, as often as is convenient. Of course, in our preaching tours we go much further. At these places we seldom fail to gather a congregation, who generally listen without much opposition to the truth of the Gospel. Now and then, when we are preaching, some prejudiced old dame, whose hoary hair and furrowed brow tell one that she has long been

wedded to her idols, will come and drive away the younger portion of our hearers, lest they should become infected with Christianity, and forsake the institutions of their forefathers. Occasionally we meet with those who are unwilling to listen to us; but this is very seldom the case. A few days ago I rode over to a village named Sharmkuban, in the south-east, and having entered the Agarharum, (Brahmin part of the village,) I alighted from my horse, and read a few verses from my New Testament. I then began to speak; but I had not been talking many minutes before a Brahmin angrily asked me why I came there, since they did not want to hear anything I had to say, for they had no need of Christ. I then very quietly

told him that he was just the person that did need Christ, since by his anger he had only proved what I had said before, viz., that he was a sinner. I then appealed to the others, and asked them if it were not true, and if they did not remember the Tamil proverb, *Nol lei-kan-ni-kuul lathei shon-nal no parlum*, ("If you speak the truth to a blind man, he will be vexed.") The man then tried to defend himself, asserting that he was not angry, all the while betraying himself most unmistakably. Seeing, however, that they were not willing to hear the good news, I left them for that time, determining to go again and again, until they do listen. O! may God open their hearts! Occasionally, in our preachings, we meet with quibblers, who ask questions without any definite object in view, except that of objecting and making themselves appear large in the eyes of the people; but oftener are we questioned by those who are seeking for truth, and desiring to find out the way of salvation. By thus going from street to street, and from village to village, many hear of our Saviour; the precious seed is scattered into many hearts; and who shall say what will be the result? True, we cannot as yet boast of numbers; but this by no means proves that the work of God is not progressing, or that it is not progressing with rapid strides. We have not to grapple with a system formed yesterday, but one which dates back into the far past; the rites and ceremonies of which recall the ancient glories of its founders; one which is so interwoven with the whole framework of their past history, that to forego it appears to them as treason. When we remember these things, and look around us, and see what we are accomplishing by our influence, direct and indirect, now that custom after custom is giving way; that useless practices are gradually dying out; that caste, the chain forged in hell, day by day is becoming less strong, that temples are unfrequented and decaying for want of renovation; that filthy books are being supplanted not

only by those of good English writers, but by the best of all books, the Bible; there is every cause for thankfulness and rejoicing, and we may indulge every hope that ere long the whole fabric will fall, and that there will be a glorious ingathering into the fold of Christ.

There was a time when the Missionary was looked upon as an enemy; but it is not so now. I remember one morning, while riding out to a distant place, having to pass through a village where I had spoken of Christ some days previously. I determined, therefore, not to stop again, but push on, or I should be late in returning. This, however, I was hindered from doing; for I had no sooner entered the village than some dozen men came running after me to speak. I reined up my horse, and from the saddle spoke to them about God and His goodness, and the great evil of idolatry. They reminded me that on my last visit I left a tract with them, which they had read, and now desired another. Having questioned them, and ascertained whether they understood it, I heartily gave them another, urging them, at the same time, to pray that God might open their eyes. I then rode on. This is one out of the many instances we meet with which cheer and assure us that the truth is taking hold of the hearts of the people, and that in due time "we shall reap, if we faint not." The "Lord shall have the heathen for His inheritance, and the uttermost parts of the earth for His possession."

Our school at Manaargoodi, and likewise those on our other stations, are flourishing. I think for our greatest success we are to look to these institutions. In them we have those whose hearts are tender and susceptible to good impressions. Even our secular teaching cannot but exercise a good influence on the boys; how much more, then, the Divine truths of the Bible! In our Manaargoodi school I spend two hours daily; and often my heart has melted within me, as I have seen the tear stand in the proud Brahmin's eye, while he listened to

the story of the cross and the claims of Jesus. Often I have had sanguine hopes of a few of the elder boys, who came to me one by one privately, that I might talk to them about Christ. I call to mind one boy particularly, with whom I prayed in my study, as the tears rolled down his cheeks, telling me as he sobbed, "I know, Sir, that what you say is true; I ought to become a Christian; but how can I leave my mother, whom I love as my life?" It is not so easy a thing to embrace Christianity here as it is in England. To embrace Christianity here is to abandon every earthly tie, and there is filial love in a Hindu quite as strong as in an English boy. O that God may help those who are longing to be free to give up "all for Christ!" There are

many who believe the truth, and are Christians in heart, but, through fear, confess not before men.

We are hoping to build a new school house during the year, as the one we now occupy is not at all suitable to our need, and, owing to some technical difficulty respecting the adjoining land, cannot be enlarged, as we formerly proposed. In March last we established a new school at Tritrapundie, a large village some eighteen miles to the south-east of Manaargoodi. Already we have some fifty boys reading in the school. For the head teacher we have just received the promise of a grant from Government of half his salary. By these means we hope to bring a greater number under the influence of saving truth.

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BANGALORE.

*Extract of a Letter from the Rev. Samuel Dalzell, dated  
Bangalore, April 13th, 1868.*

You are aware that for some years past we have suffered great loss by the sickness and removal from the District of our European brethren. Taking into account the changes which are likely to take place by the end of the year, or early in 1869, the whole working staff of your Mysore Mission will have changed in seven years. This is a fact which carries with it several weighty lessons. One lesson which we have learned is the absolute necessity of seeking out and training native agents.

Individual brethren have paid attention to this; but we have not had, until the past two years, any systematic course of study and examination. The subject was very freely entered into, and a Committee appointed to mark out a course of reading for 1867. Five Catechists (already employed as such) were placed under training. In December last an examination was conducted on each station, and written papers sent in to the Secretary at Bangalore. The subjects embraced in the

examination were Theology, Scripture History, Canarese reading and preaching. Each man was required to give to his Superintendent twelve outlines of sermons, to preach a trial sermon, and send in a written sermon to the Examination Committee. The result of the year's work has been, on the whole, very satisfactory, each man having obtained more than two thirds of the marks given for the various subjects. We have also had an opportunity of forming a more correct estimate of the ability of our native agents than we were able to do before. Some of them seem to have reached a point as high as their gifts will permit. Of others we have hope that they will, in course of time, become the Pastors of native congregations.

At our last District Meeting we found it necessary to lay down a new course of reading, the experience of the past year having shown us that we had been attempting too much in too short a time. We have, therefore, prepared subjects for a four years' course of study.



In future our native agents will be required to pass the prescribed examination, before being admitted to occupy any post which they may be thought by the Superintendent to be fit for. The grades at present laid down are—  
 1. A Reader. 2. A Catechist of the lower grade. 3. A Catechist of the higher grade. 4. A Probationer for the Ministry. Beyond this we have not gone, not having at present any candidates.

All our Catechists are at present in the second grade; but six of them are trying, by diligent study, to qualify themselves for the higher grade. We think that perhaps one will pass this year, and some others next year. Should they succeed, we shall have a class of agents better fitted for their work than we have ever had before. They will have a good knowledge of the doctrines and evidences of Christianity, they will be well grounded in Scripture history and Church history, they will also have a correct understanding of some of the more difficult portions of the Old and New Testament, besides an accurate acquaintance with the vernacular, while their preaching will be constantly tested by trial sermons, &c.

With regard to our native agents we look upon the future with considerable hope. The men at present employed are giving themselves afresh to their work, and the examinations will be so testing, both as to knowledge and character, as to keep away from us unsuitable men.

There are at present four young men who are not employed by us, but who we hope will be useful agents soon. Of these two are in the Mission school at Mysore. I do not know them personally; but I understand that their attainments both in English and Canarese are good, and with such an example and help as Abijah Samuel, our Native Minister, is to them, they can hardly fail to do well. Another young man is the son of a native Christian. He is now in Mr. Stephenson's boarding school, and is the first fruit of that institution. The fourth candidate is at present employed as a schoolmaster in our girls' school at Bangalore. His character has been very satisfactory, and his attainments are such as will enable him to pass in one of the higher grades at once.

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#### CALCUTTA.

*Extract of a Letter from the Rev. James H. Broadbent,  
 dated Calcutta, April 18th, 1868.*

THE Bengali work has been advanced, since I last wrote, by a marked and decided step, viz., the erection of a school chapel,—a step which had become necessary for the effective carrying on of our operations. The site is one easily accessible to our Christian people; it is in the midst of a respectable Hindu population, and is in one of the most frequented thoroughfares of the city. We have, therefore, the prospect of being able to reach a large number of people. The chapel provides accommodation for about one hundred and seventy-five persons, and will cost, with its fittings,

&c., about £60, all of which will be paid from local contributions.

Divine service was held there for the first time on the 29th of March, when not less than one hundred and fifty persons were present. A vernacular day school for boys was commenced with the current month. On the first day nineteen were present, eleven of whom were Hindus, and had paid sixpence in advance for the month. I cannot but think this a gratifying beginning; and I have no doubt that, in time, as the school becomes known, and acquires the confidence of the people, the number will greatly increase.

CHINA.

CANTON.

*Extract of a Letter from the Rev. Silvester Whitehead, dated Canton, April 20th, 1868.*

It is now about twelve months since I arrived in China, and I am thankful to say that during most of the time I have been in the enjoyment of good health. I have been debarred from entering practically into our Missionary operations through ignorance of the language, and therefore I have not very much to report as to my own labours. What I have done has been indirect and preparatory. I have accompanied the Native Assistant occasionally to the chapel; and, although I could not preach, my presence there has strengthened his hands, and attracted a congregation for him. The service, too, has been beneficial to myself, by giving me a lesson in Chinese, and a general insight into the nature of the work. But my time and energies have been given almost exclusively to the acquisition of this strange and difficult language, which will claim my principal attention for some time to come. I hope, however, that after twelve months more have rolled away, I may have the satisfaction of taking some more practical part in our work. It is trying beyond description to be surrounded by thousands of heathen people, who are perishing for lack of knowledge, and not to be able to point them to the "Lamb of God which taketh away the sin of the world." I can assure you that under such circumstances the graces of faith and patience are not likely to suffer for want of exercise. Sometimes one feels almost ready to envy some of our brethren in other parts of the Mission-field, who no sooner reach their Stations than they enter upon their full work, and, before three months have passed away, are able to send home glowing accounts of the success and prospects of their Mission. It is not thus in China. We must be

content to plod on at the language for two or three years, and even then enter but feebly upon our work, with the prospect of toiling for years more before our influence begins to be visible upon the great masses of mankind by which we are surrounded. You will not wonder that I long intensely to be able to preach.

On the 1st of January the work at Fatsán came under my charge, and to it I wish especially to direct your attention. One of the Native Assistants has been stationed there for the last six years. He has preached the word of life to his perishing fellow-countrymen three or four times a week, and employed the rest of his time in the duties of a colporteur. His labours have been supplemented by those of the Missionaries as often and as regularly as circumstances would permit. In 1863 they visited the place three times a month; but in 1865-6, when the Mission was left with only one man in full work, Fatsán was necessarily left to the colporteur. Some persons have occasionally returned to make further inquiries about the Gospel, and doubtless an important work has been done in preparing the minds of the people for the reception of the truth; but we are unable to report a single convert. This, of course, is somewhat discouraging, but not much to be wondered at when we take into account the unimpassioned and even hostile character of the people, together with the very limited attention which the Missionaries have been able to give to the work. If the American Board of Foreign Missions, after supporting two or three agents in Canton for a quarter of a century, could only point to a single convert as the result of their labours, we need not be surprised

if we have no special case of awakening to record as the result of our Assistant's labours for six years at Fats'hán.

In the beginning of March we commenced holding evening services. This is quite a new thing at Fats'hán, and consequently it has had the effect of stirring up a little opposition. The *Kái fong*, (i. e., "householders of the street,") after concocting a plan to put down the preaching, sent for the colporteur to meet them at the street temple, and told him that if the chapel was opened in the evening robbers and other low characters would certainly take advantage of it to meet and plan their evil deeds, and that he must either give up the evening services, or otherwise he would be held responsible for any depredation that might be committed. When he reported this to me, I instructed him to continue the services as usual, which he has done without interruption or molestation. The *Kái fong*, however, have forbidden all who reside in the street to enter the chapel. I look on this with as much comfort as discouragement. Opposition will

awaken inquiry, and Christianity, when examined and understood, will be embraced.

The Assistant now preaches six times a week, and we are able to pay visits from Canton three times a month. When we are there the chapel is generally crowded. The congregation is more disorderly than a Canton audience, but not quite so changeable. Very often persons come to the colporteur to discuss the doctrines and different subjects bearing upon Christianity. One day five native Roman Catholics waited upon him, and tried to persuade him to enter into their brotherhood. True to their character, in China as elsewhere, the Catholics "compass sea and land to make one proselyte." But our Assistant is too well instructed in the word of God to fall into their snare. He attends to his work with diligence and regularity, "gives attendance to reading, to exhortation, to doctrine," and is "ready always to give an answer to every man that asketh him a reason of the hope that is in him with meekness and fear."

#### WUCHANG.

*Extract of a Letter from the Rev. David Hill, dated Wuchang, March 27th, 1868; accompanying a Chinese map of the three cities, Wuchang, Hankow, and Hanyang, and showing the position of the Mission Stations in these cities.*

THE river Yang-tse divides Wuchang from Hankow and Hanyang, and is reckoned nearly a mile in breadth, whilst the river Han separating the two latter cities is remarkably narrow when we consider the length of its course.

In the Foreign Concession, Hankow, the hongs are considerably more numerous than those marked down. The more imposing appearance fitly represents the superiority of any one of them over the buildings in a Chinese city. The bund is esteemed one of, perhaps, the finest in China.

There is considerable distance, some two or three miles, between our Mis-

sionary Compound and the Foreign Concession. This has its disadvantage, it is true, but it has also its advantages, one of which is that we are situated on higher ground, and hence escape when the flood-tide covers the whole of the Foreign Concession.

Our premises in Hanyang may seem too far away from the town; but when you learn that there is a larger population outside the city than in, and that the street in which the chapel is built is much busier than any within the city, that idea will be dispelled.

The advantages of this place are, that it more effectually commands the rural districts around, and is

within easier distance from Hankow, which in the burning summer is a consideration of some account.

In Wuchang, both our place and that of the London Mission are in back streets; but we are both looking forward to the time when we shall have, in addition to the above, good chapels in thronged thoroughfares. We should like to obtain a site in the street called "Long," as near to the crossing of the Serpent Hill (or rather the break in the Serpent's back) as possible; but there are now very few plots to be had there; and the agent who for some time past has been making inquiries for us, brought us word the other day that the owner of two eligible sites, hearing that he was looking out for foreigners, refused to sell.

We still hope on, however, and pray that our expectations may ere long be realized, for we daily feel the need of a better place.

The premises and buildings of the Franciscans here, as elsewhere, far surpass those of the Protestant Societies. But they are not making very much headway in this neighbourhood at present in the ingathering of converts.

These are all the points of importance I can call to mind just now with reference to the elucidation of the map; but doubtless there will be sundry inquiries, which even a glance

would call forth in one away from the spot: such inquiries, if I could but hear them, I should only be too happy to reply to, to the best of my power.

Of Missionary news I have not much to tell. You will probably have heard of the proposed revivification of the "Missionary Recorder," published last year in Foochow, but which came to an untimely end in December last. We shall all most heartily greet its reappearance.

Mr. Wylie of the Bible Society, and the Rev. G. John, (London Missionary Society, Hankow,) purpose going up the Yang-tse, a few hundred miles, to Chin-too-fu, the capital of the Szechwan province, with ten thousand Testaments to sell on the way. They expect to leave Hankow very shortly.

You will be sorry to hear of the illness of Dr. Smith. For more than three weeks he has been laid aside from work, during which time he has been suffering from nervous fever; and so low was he brought, that for some days the doctor considered him in imminent danger; but now, through the mercy of God, he is slowly recovering, though to all appearance it will be several weeks before he will be able to resume his work. All else on the Mission are well and working away, some at the language, some with it, and some both at and with it.

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## WEST INDIES.

### MONTSERRAT.

*Extract of a Letter from the Rev. John Badcock, dated Montserrat, April 24th, 1868.*

I AM thankful to be able to inform you of a good work going on in this Circuit. Prior to my arrival from the District Meeting, our devoted and zealous Local Preachers had been conducting special services throughout the Circuit. Good was done, especially at "Cavalla Hill," our most distant station, where for some time great spiritual deadness had pre-

vailed. There the Spirit was poured out, and sinners were led to cry out, from a consciousness of guilt and danger, "What must we do to be saved?"

On my arrival I found the people were expecting more signal displays of God's power and salvation. We at once agreed to hold a week's special services in the town, and the result has been a gracious quickening among the mem-

bers. Many who were only nominal Christians have received a consciousness of their acceptance with God; while stout-hearted sinners have trembled, and in great distress of soul earnestly cried for mercy; and several have united themselves to the Church.

The good work is still going on. The congregations, it is said, are larger than they have been for years, while the Leaders and Local Preachers are unitedly praying for a more copious effusion of the Holy Spirit.

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#### TORTOLA.

*Extract of a Letter from the Rev. Thomas B. Nibbs,  
dated Tortola, April 27th, 1863.*

I AM happy to inform you, that a good work is going on in this Circuit, especially at Anegada and West End. On the 29th of March I visited the former place, when I had the pleasure of admitting into full membership thirty-six persons who had been on trial the previous quarter, and of admitting twenty-three on trial, some of whom had already obtained peace with God. At West End we received forty-one new members, and admitted seven on trial. Since then a revival has taken place there, and on the 12th instant, when I visited them, eleven persons were brought under deep feeling, crying piteously for mercy. This led to a meeting every evening for prayer, where crowds assemble to worship God beneath the humble shed erected by themselves.

The results of the last quarter were very encouraging. After making up deficiencies occasioned by deaths, re-

movals, and backsliders, the schedule showed a net increase of two hundred and thirty-four members, and one hundred and twenty-eight on trial. In finances, the account showed an increase of £21. 13s. 5½d. over the December quarter, and £17. 10s. 10d. over the corresponding quarter of last year. It is but just to say, that Mr. Wilkinson left two hundred and fifty-eight on trial. The one hundred and twenty-eight on trial at the end of the quarter were admitted by me between the 4th and 31st of March; and since then others have applied, and been admitted on trial for membership. At every Leaders'-Meeting applicants are named as anxious to flee from the wrath to come. Yesterday, whilst preaching, one woman was pricked in the heart, and led to cry for mercy. Ere she left the chapel she professed to have found peace with God.

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#### DEMERARA.

*Extract of a Letter from the Rev. John Greathead, dated Demerara,  
April 21st, 1863.*

ENCLOSED I forward you the income of class and ticket money for the March quarter, 1863. We have increased at every place, on some stations more than double. This improvement in finance is not the result of any sudden or spasmodic effort; but it arises from the blessing of God attending our diligent labours during the whole of last year. We

have had gradual increase every quarter, and during this present quarter we expect yet further increase arising from the labours of Mr. Taylor. We have upwards of five hundred candidates on trial for membership, and the Lord is carrying on His work. Enclosed I forward you the Circuit plan, and the Home Mission plan. We have eighteen open-air

services in the city every Sabbath afternoon, at four o'clock. Sinners are invited to Trinity and Kingston for the night service; and we preach to crowds. I think I told you one thousand dollars had been granted for the enlargement and renewal of our day school, provided we raise an equal sum. At present we are in the midst of the work; it will be almost a new building, and will contain four hundred scholars when finished.

Supply chapel is also undergoing entire renewal. The chapel has been taken down, much of the old material

was rotten, and the foundation was all out of level. I can scarcely sleep at nights when I see and think of all that needs to be done. I resolved not to make a shilling debt. So far the money has come in faster than I anticipated, the Circuit is united, and we have everywhere a spirit of liberality manifested. I therefore thank God, and take courage. This is a most important crisis in the history of our Church in this colony; and I earnestly solicit an interest in your prayers.

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*Extract of a Letter from the same, dated Georgetown, Demerara, April 23rd, 1868.*

We are going on most satisfactorily. Efforts are being made for our chapels on every station in this Circuit, and I shall raise £1000 this year for these purposes. As I have said before, we have ample resources, and by right management we can get money for every purpose we want. I have always done it. In every Circuit I have made large sums, and increased the class and ticket money. I have adopted the plan of consultation with the Leaders, holding Society Meetings, and going into all particulars; and when once the people are convinced that a thing is right, they will help, and they have means to help with. I often wish we could have a deputation to visit this colony. It cannot be classed with the islands in the West Indies.

We have none of the poverty they have in Barbadoes. The whole matter is in the hands of the Missionary; and if the Missionary can only combine the spiritual with the temporal, a good revival prayer-meeting, and then a thorough examination of the class papers, and Society Meetings, by the blessing of God the work will go on. I cannot tell you how much I love this great country and the people; and Methodism is just the thing to bless them and make them happy. My health is as good, and I am as strong to labour, as the day I left England. During last year, as I saw the increasing congregation and the gradual improvement of all matters, I felt my spirits rise, and my physical strength increase.

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*Extract of a Letter from the Rev. Thomas Broadbent, dated April 23rd, 1868.*

During the whole of 1867 we were cheered by witnessing conversions to God in nearly every place, and from the commencement of the present year the work went on very encouragingly. A Sabbath very seldom passed away without additions being made to the Church. Still we pleaded and

waited and believed for a greater work. Our physical and mental strength was taxed to the uttermost, and we seemed as if we wanted a little more help, and the Lord in His great mercy sent us the Rev. W. Taylor at the right time. The influence he has exerted in this city, and throughout this colony, will

live for many years to come; and there are numbers who I doubt not will be "the crown of his rejoicing in the day of the Lord:" in fact, some who got converted through his instrumentality have already joined the Church triumphant. The services, both in the town and country, were largely attended, and in every service sinners were awakened, and very many professed to find the Saviour.

Our day service at Mocha was one never to be forgotten. We had the chapel crowded at eleven o'clock in the morning, and the service lasted between four and five hours. About fifty persons sought the Lord with cries and tears, the communion rail was soon surrounded, and we had to clear pew after pew, in order to find a place for the penitents. On the following Sunday I preached at this place, and had just as many penitents; and now we hardly get an unconverted person at our services in this village;

so that we may well exclaim, "What hath God wrought!"

Whilst we rejoice over the great work, we rejoice with trembling, because we feel how much care and pastoral oversight these new converts will require. We are specially anxious for our young men; and we have endeavoured to find employment for them in the vineyard of the Lord by establishing open air services, on the Sunday afternoon, in the yards and streets of the city, and by cottage prayer-meetings: thus we seek to carry out the Home Mission movement on a foreign missionary station. Last Sunday we had nineteen open air services, conducted principally by these young men, accompanied however by a responsible Local Preacher or Class Leader; and there have been several additions to the Church already, as the clear result of these services.

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#### MAHAICA.

*Extract of a Letter from the Rev. George F. Swinnerton, dated Mahaica, British Guiana, April 22nd, 1868.*

MR. TAYLOR'S visit to this Circuit has been made a great blessing both to myself and Mrs. Swinnerton, and to the Societies and people around us. He arrived here from Barbice on Saturday evening, 28th of March. His time, from the 28th of March until the 1st of April, was well filled up.

In every chapel where he preached congregations were large, and sometimes excessively so. As far as we are able to judge of results his labours were the least successful at Mahaica. Four services were held here, and about twenty persons professed to find peace with God. But when it is remembered that forty or fifty persons had been brought in before Mr. Taylor's arrival, that the opposing forces of immorality are stronger here than in any other part of the Circuit, that the weather was unfavourable, and that

the mosquitoes, in number like the flies of Egypt, nightly besieged us, it will be considered a matter for great thankfulness that so large a number was brought to God, while many others were awakened, and believers revived and sanctified.

At other places in the Circuit we had such signal displays of the converting power of the Spirit as it is seldom our privilege to witness. In the prayer-meeting at Virginia nearly the whole congregation were in tears, while about thirty persons simultaneously came forward, bent their knees in penitential grief before God, and afterwards openly professed to have obtained pardon through believing in Jesus.

At Stanleyville, after a calm and cogent application of the principles and truths of a lucid, simple, and

beautifully illustrated discourse on the Law, the Spirit of God moved upon the congregation, numbers were pricked to the heart, and came weeping to the communion rail, and crying for mercy. Just at this moment a wicked woman, as the instrument of the devil, began to shriek and bark like a dog, and would have caused the name of Jesus to be blasphemed, but Mr. Taylor checked and rebuked her. She was carried out, and we rejoiced over about thirteen persons being converted to God.

In the afternoon of April 1st, Mr. Taylor gave an address to believers at Mahaicony. At night he preached to a crowded congregation. When the invitation to come to Christ was given, it soon became evident that, like the disciples, we had cast the net on the right side of the ship, for every part of the chapel near the communion rail was crowded with men and women

under conviction of sin. Before this great work began, a woman, smitten by the Spirit of God, cried at the top of her voice:—"O my sins! my sins! help! help! O Jesus, help me!" Scoffers laughed, but they did it tremblingly, and soon made their exit. And the work went on gloriously, and about forty persons stood up as witnesses of the saving power of Christ.

Mr. Taylor visited the Leper Asylum in this neighbourhood in the afternoon of the 2nd of April, and delivered a lecture in Mahaica chapel, in the evening, to a large and respectable audience. The prayers and good wishes of many in this Circuit will follow him to the end of life. Since his departure the good work has been going on steadily, and much of my time has been spent in selecting proper persons to take charge of the new converts.

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#### OCHO RIOS.

*Extract of a Letter from the Rev. Henry Bunting, dated Ocho Rios, Jamaica, May 20th, 1868.*

DURING another quarter the regular work of the Circuit has been done by myself, Local Preachers, and Class Leaders, without any serious interruption, and not without some success.

At Ocho Rios our congregation is encouraging, and the hearty manner in which many enter into the services, the deep attention paid to the addresses from the pulpit, and the occasional involuntary outbursts of feeling under the preaching, together with the good attendance at the prayer-meetings, and the simple, earnest prayers there, lead me to express the opinion that there is a work of preparation going on, and that the people are becoming ready for an outpouring of the Holy Spirit. Soon may the pentecostal shower descend!

I have commenced a reading of Wesley's Sermons on the week evening, as

one of the best methods of making our people acquainted with the great doctrines of the "second Reformation," and the people appear to enjoy them thoroughly. I have also commenced the reading of Taylor's "Christian Adventures in South Africa," at our weekly prayer-meeting; selecting from its universally interesting matter those portions most suitable and interesting to our people; and they appear to be very much interested in it.

I have prevailed on one of our members, a gentleman of more than ordinary intelligence, to commence a Bible-class in the chapel, on the Sabbath afternoon, which is at present both attractive and useful to young and old.

Our Sabbath school is at present in a very encouraging state. The average attendance is much larger than it



has been for some years. A deeper earnestness is manifested among the teachers. Some of the young people, in spite of the counter attractions of licentiousness around them, are evidencing a desire to live a holy life, and are joining the Church.

I try to make our Conference Catechism, No. 2, a very important part of Sabbath school instruction. I know of nothing which so guarded my mind, and which so influenced it for good during my early youth, as that Catechism. I have the highest opinion of its usefulness.

These people are, in the highest degree, creatures of imitation, and are quick in seizing anything new. Soon after I came to the Circuit, I discovered that the children knew a portion of the Catechism; but understood it about as well as a boy in Jamaica, who went to one of our Missionaries to be employed, and when asked, "What can you do?" replied, with countenance the gravest, and hands held in the most proper perpendicular fashion, "I can do everything!" The Minister at once saw what the boy was at; and, in order to test him further, asked, "Do you know all things?" to which the apt scholar replied, "I know every thought," &c. In order to make the children understand the meaning of the words which they repeated, and

knowing that the teachers would afterwards imitate me, I exercised them in a little cross-questioning; and then, in order to show them why the passages of Scripture were given, I said, "You tell me that 'God is an infinite and eternal Spirit;' how do you prove it? All silent? There is a Book which" — "The Bible!" "Yes, the Bible tells us about God. Whatever the Bible tells us is" — "True!" "Can we find any passage in the Bible which tells us that God is a Spirit?" They were posed for a few seconds; then one hesitatingly replied, "Yes, 'God is a Spirit,'" &c. Then all together gave John iv. 24, and appeared well pleased to see why they had to repeat chapter and verse after the Catechism answers. A few Sabbaths afterwards, I overheard a black man catechizing the children in the same way as I had done, with the, "*How do you prove it?*" spoken out with an extraordinary amount of energy and satisfaction.

I am thankful still to be able to report myself as enjoying a good measure of health. By the grace of the Head of the Church I am endeavouring to use that health and strength which He gives for the good of the perishing ones around me, and in discharging the trust committed to me by the Wesleyan Missionary Society.

#### DEATHS.

ON no former occasion have we had the duty of recording in one Number the removal of so many of the Missionaries who were among the early pioneers of the work. The late Rev. T. H. Squance embarked for India in the year 1818. The late Rev. Edward Edwards was appointed to Namaqualand, in South Africa, in 1817. The late Rev. Thomas Jenkins was one of the settlers of the Albany District in 1820; and had therefore resided in South Africa, the scene of his labours and success, for more than forty-seven years. At the same time it is most remarkable that we have to report the lamented death of a Missionary within a few weeks from the time of his appointment, and before he had reached the end of the voyage to his station.

The Committee's Minute on the death of Mr. Squance is subjoined.

THE REV. THOMAS H. SQUANCE.

To the record of the dead the Committee have to add another beloved and venerable name, that of the Rev. Thomas Hall Squance. Mr. Squance was the last survivor of the honoured men who, in 1813, accompanied Dr. Coke to India. For ten years he fulfilled the arduous and responsible duties of a Methodist Missionary in the Island of Ceylon and in Continental India, with a zeal, fidelity, perseverance, and cheerfulness which secured him the confidence and admiration of all who knew him. For upwards of forty years he travelled in some of the largest Circuits in England. As a faithful pastor, an earnest preacher, and an eloquent advocate of Missions, he will be long and gratefully remembered. He died at Portsmouth, April 21st, 1868. To the bereaved widow and family the Committee offer their unaffected sympathy and condolence.

THE REV. EDWARD EDWARDS.

THE Jubilee Service of the arrival of this devoted Missionary in Africa was observed at Stellenbosch, on the 14th of December, 1867, when his fiftieth anniversary was duly celebrated. It was remembered that his first appointment was with the late Rev. B. Shaw, in Namaqualand. In 1820 and subsequent years he laboured in Cape Town, visiting the Korannas of the Vaal River in 1824. For ten years he laboured in Namaqualand. In 1848 he returned to Stellenbosch, after three years' service as Colonial Chaplain at Cradock's Kloof. At Stellenbosch he dwelt among his own beloved people; but was suddenly called to his eternal reward from Mowbray, while on a visit to his son-in-law; dying with a calm reliance on the atonement of Christ, deeply regretted by a large circle of persons of various tribes and nations, who had profited by his ministry.

THE REV. THOMAS JENKINS.

THE useful career of this veteran Missionary closed on the 2nd of March, 1868, at Emfundisweni, in Pondo-land, South Africa. His mortal remains are deposited in the common burying-place of the Station, among those of his flock who had gone hence before him. The Burial Service—by his own previously expressed desire—was read in the Kaffir tongue. By his family and colleagues, and by the whole Pondo tribe, Chiefs and people, he will long be remembered as a faithful, laborious, humble, and devoted Missionary of the Cross.

THE REV. JOSIAH CART.

THIS promising young servant of Christ embarked for his first appointment in February, 1868. The vessel on which he was on his way to Belize received some injury on the voyage, and put into St.

Thomas for repairs, in a leaky state. Mr. Cart resumed his voyage by the Mail, and arrived in Jamaica on the 21st of April, hoping to get a passage from thence to his destination. At this time he was apparently in good health; but was subsequently seized with fever, and expired on the 8th of May, deeply lamented.

A correspondent of one of the Jamaica papers thus notices a sermon preached by Mr. Cart, probably the last sermon he delivered.

"I had the pleasure of hearing at Wesley Chapel, on Sunday evening last, an excellent discourse. The preacher—to me a stranger, and a very young man—dealt with his subject in a logical and masterly manner, and there are not many who were there present who will soon forget the grand and striking description he gave of the immortal soul of man. His language was appropriate and chaste; his manner composed and serious; and his entire bearing marked by the most admirable modesty. Though it was evident that praiseworthy attention had been given to the preparation of the sermon, there was not a shade of vanity discoverable in the delivery; and the solemn and impressive character of the prayers, and the correct and emphatic rendering of the lessons and hymns, made the whole one of the most delightful and profitable services I ever attended. It is to be hoped that this young preacher, whoever he may be, will be retained in the city, as I believe him calculated to attract around him numbers of the intelligent young men of our community."

"The preacher above alluded to is the Rev. Mr. Cart, who arrived here in the last steamer on his way to Belize, where he has been appointed to labour. We regret, from what we have heard from many sources, that Mr. Cart is not going to remain among us."

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#### DEPARTURES.

THE Rev. Messrs. Brewer and Southern embarked at Southampton, in the steamship "Douro," on the 17th of June, for the West Indies.

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#### ARRIVALS.

THE Rev. E. H. Sumner arrived at Nassau, Bahamas, on February 3rd.

The Rev. John Rodwell arrived at George Town, Demerara, on February 24th.

The Rev. W. J. Prior arrived at Nassau, Bahamas, on March 30th.

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THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £4,207. 8s. 2d.

£. s. d.		£. s. d.		£. s. d.	
Kingsbridge.....		Weymouth.....		Coventry.....	
Brixham, &c.....		Portland.....		Leamington.....	11 11 0
Ashburton.....		Dorchester.....		Stratford-upon-Avon.....	
CORNWALL DISTRICT.		Shaftesbury.....		Hemel Hempstead.....	
Redruth.....	61 10 0	Glastonbury.....	1 0 0	Shrewsbury.....	20 0 0
Camborne.....	73 0 0	SWANSEA DISTRICT.		Madeley.....	
Falmouth.....		Swansea.....		Wallington.....	
Truro.....	58 10 2	Gower.....		Ludlow.....	
Gwennap.....		Neath.....		Kington.....	
St. Agnes.....	20 0 0	Merthyr-Tydfil.....		Knighton.....	
St. Austell.....		Brynmaur.....		MACLESFIELD DISTRICT.	
St. Mawes.....	14 0 0	Brecon.....		Maclesfield.....	15 0 0
Bodmin.....	37 5 11	Carmarthen.....		Alderley Edge, &c.....	
St. Columb.....	16 11 2	Haverford-West.....		Buxton.....	
Penzance.....		Pembroke.....		Congleton.....	17 0 0
St. Just.....	51 9 2	SOUTH WALES DISTRICT.		Sandbach.....	
St. Ives.....	57 14 9	Merthyr-Tydfil.....		Nantwich, &c.....	
Selly Islands.....		Aberdare.....		Northwich.....	16 14 0
Helston.....	53 0 0	Ebbw-Vale, &c.....		Burslem.....	22 0 0
Hayle.....	29 0 0	Cardiff.....		Tunstall.....	
Marazion.....		Cowbridge.....		Newcastle.....	
EXETER DISTRICT.		Brecon.....		Leighton.....	
Exeter.....		Llanillo.....		Stafford.....	
Tiverton.....		Carmarthen.....		Leak.....	51 10 8
Taunton, &c.....		Swansea.....		Uttoxeter.....	
Bridgewater.....		Lampeter, &c.....		Cheadle.....	7 16 2
South-Petherton.....		St. David's.....		LIVERPOOL DISTRICT.	
Budleigh-Salterton.....		Aberystwyth.....		District Anniversary.....	220 13 8
Axminster.....		Machynlleth.....		Brunswick.....	68 0 9
Bridport.....		Llanidloes.....		Cranmer.....	
Barnstaple.....	10 10 0	NORTH WALES DISTRICT.		Pitt Street.....	74 0 10
South-Molton.....		Ruthin, &c.....		Wesley.....	76 19 1
Bideford.....		Llanasa, &c.....		Waterloo.....	
Dunster.....		Llangollen.....		Birkenhead.....	61 13 4
Okhampton.....		Llanrwst.....		Seacombe.....	
Terquay.....		Abergale, &c.....		Chester.....	119 17 0
BRISTOL DISTRICT.		Liverpool, Welsh.....		Mold and Buckley.....	
Bristol, King Street 188.....	9 9	Holywell.....		Carnarvon, &c.....	
Ditto, Langton St.....	24 7 0	Mold.....		Llandudne.....	
Ditto, Clifton.....	60 0 0	Beaumaris.....		Rhyl.....	1 1 0
Kingswood.....		Amwlch.....		Holyhead.....	
Banwell.....		Carnarvon.....		Wrexham.....	
Weston-super-Mare.....		Bangor.....		Oswestry.....	
Stroud.....		Pwllheli.....		Whitechurch.....	
Dursley.....		Barmouth.....		Warrington.....	
Stonehouse, &c.....	10 0 0	Dolgelly.....		Runcorn.....	
Winterbourne.....		Llanfyllin.....		St. Helen's, &c.....	
Gloucester.....		Llanfair.....		Southport.....	75 0 0
Tewkesbury.....		BIRMINGHAM AND SHREWS-		Ormskirk.....	
Cheltenham.....	33 5 1	BURY DISTRICT.		Wigan.....	
Newport (Mon.).....	12 0 0	Dist. Anniversary &c.....	24 5 7	Preston, Lune St.....	
Rica.....	3 3 0	Cherry Street.....	40 2 0	Ditto, Wesley.....	
Cardiff.....	91 11 9	Belmont Row.....	19 14 10	Chorley.....	
Bridgend.....		New Town Row.....	11 13 7	Blackpool, &c.....	10 0 0
Monmouth, &c.....		Wesley Chapel.....	19 15 0	Garstang.....	
Chapelton.....		West-Bromwich.....		Lancaster.....	20 0 0
Abergavenny.....		Wednesbury, Spring-		Newtown.....	
Pontypool.....		head.....		Weshpool.....	
Ledbury.....		Ditto, Wesley.....		MANCHESTER AND BOLTON	
Hereford.....		Walsall, Wesley.....		DISTRICT.	
BATH DISTRICT.		Ditto, Centenary.....	45 0 0	Oldham Street.....	22 10 10
Bath.....	55 18 0	Wolverhampton.....		Irwell Street.....	26 4 7
Bradford-on-Avon.....	29 0 0	Bilston.....		Grosvenor Street.....	120 0 0
Midsomer-Norton.....		Dudley.....		Great Bridgewater St.....	37 16 10
Frome.....	12 1 0	Tipton.....		Oxford Road.....	73 1 11
Warmminster.....		Oldbury.....	7 18 9	Radnor Street.....	60 10 2
Melksham.....		Stourbridge.....		Gravel Lane.....	
Devizes.....	5 0 0	Stourport.....	6 6 2	Chestham Hill.....	120 0 6
Shepton-Mallet.....		Worcester.....		Manchester, Welsh.....	
Castle-Carey, &c.....		Bromsgrove.....		Altrincham.....	35 17 4
Shorborne.....		Evansham.....		Stockport, North.....	149 11 4
Yewell.....		Redditch.....		Stockport, South.....	
				New Mills.....	

4 Wesleyan Missionary Notices, June 25, 1868.

£. s. d.	£. s. d.	£. s. d.
Glossop .....	Retford .....	Danby .....
Aughton-under-Lyne .....	Worksop .....	Stokesley .....
Oldham .....	NOTTINGHAM AND DERRY	Gulaborough .....
Saddeswerth .....	DISTRICT.	Darlington .....
Bolton, Bridge St. 130 0 0	Nottingham, South. 80 0 0	Stockton .....
Bolton, Wesley ... 117 6 2	Nottingham, North. 58 0 0	Middlesboro' .....
Bolton, Park St. .. 95 0 0	Ilkestone .....	Hartlepool .....
Rochdale .....	Mansfield .....	Barnard-Castle .....
Haywood .....	Newark .....	Bishop Auckland ..
Burnley .....	Bingham .....	Middleham .....
Padiham .....	Leicester .....	Hawes, &c. ....
Bury .....	Melton-Mowbray ..	Richmond .....
Blackburn .....	Oakham .....	Reeth .....
Accrington .....	Stamford .....	Bedale .....
Haslingden .....	Grantham .....	NEWCASTLE DISTRICT.
Bacup .....	Peterborough .....	Newcastle Brunswick 72 18 4
Rawtenstall .....	Loughborough .....	Ditto, Blenheim St. ..
Colene .....	Castle-Donington ..	Gateshead .....
Barrowford, &c. ....	Derby .....	North Shields .....
Clitheroe .....	Ashbourne .....	South Shields .....
Leigh .....	Belper .....	Blyth .....
HALIFAX AND BRADFORD	Ripley .....	Morpeth .....
DISTRICT.	Ashby-de-la-Zouch. ..	Sunderland .....
Halifax .....	Burton-on-Trent ..	Houghton-le-Spring. ..
First Huddersfield ..	Matlock-Bath .....	Durham .....
Second Huddersfield 20 0 0	LINCOLN DISTRICT.	Wolsingham .....
Holmfirth .....	Lincoln .....	Hexham .....
Sowerby-Bridge .....	Stamford .....	Shotley-Bridge .....
Tedmorden .....	Market-Raisan .....	Alston .....
Hebden Bridge .....	Louth .....	Allendale-Town .....
Denby-Dale .....	Horncastle .....	Alnwick .....
Bradford, West .....	Bardney .....	Berwick .....
Bradford, North .....	Alford .....	CARLISLE DISTRICT.
Bradford, East .....	Coningsby .....	Carlisle .....
Bradford, South .....	Spilsby .....	Brampton .....
Kaighley .....	Boston .....	Whithaven, &c. ....
Bingley .....	Wainfleet .....	Cockermouth, &c. ....
Shipley .....	Spalding .....	Appleby .....
Shipton .....	Bourne .....	Fenrith .....
Addingham .....	HULL DISTRICT.	Wigton, &c. ....
Grassington .....	Hull, West .....	Kendal .....
Settle .....	Hull, East .....	Ulverstone .....
LEEDS DISTRICT.	Beverley .....	Dumfries .....
Brunswick .....	Driffield .....	ISLE OF MAN DISTRICT.
Oxford Place .....	Howden .....	Douglas .....
Headingley .....	Fatrington .....	Castletown .....
St. Peter's .....	Hornsea .....	Ramsay .....
Wesley .....	Grimsby .....	Peel .....
Bramley .....	Gainsborough .....	EDINBURGH AND ABERDEEN
Wakefield .....	Epworth .....	DISTRICT.
Stratford .....	Snailthorpe .....	Edinburgh .....
Morley .....	Goolbs .....	Leith .....
Dewsbury .....	Brigg .....	Dunbar, &c. ....
Knarsborough .....	Barton .....	Greenock .....
Harrogate .....	Bridlington .....	Glasgow, West .....
Osley .....	YORK DISTRICT.	Glasgow, East .....
Pateley-Bridge .....	York .....	Glasgow, South .....
Pontefract .....	Tadcaster .....	Dumbarton .....
Cleakheaton .....	Pocklington .....	Airdrie .....
Yeadon .....	Malton .....	Stirling, &c. ....
Woodhouse-Grove .....	Easingwold .....	Ayr .....
SHEFFIELD DISTRICT.	Helmsley .....	Aberdeen .....
Sheffield, Carver St. 114 19 5	Scarborough .....	Dundee .....
Ditche, Norfolk St. .. 66 16 0	Filey .....	Perth .....
Ditche, Ebenezer .....	Pickering .....	Arbroath, &c. ....
Chatterfield .....	Thirsk .....	Banff .....
Bakewell .....	Northallerton .....	Inverness .....
Bradwell .....	Ripon .....	Zetland Isles .....
Rotherham .....	Selby .....	HIBERNIAN
Wath .....	WHITBY AND DARLINGTON	AUXILIARY .....
Doncaster .....	DISTRICT.	
Worsley .....	Whitby .....	

# JUBILEE FUND.

THE FOLLOWING AMOUNTS HAVE BEEN RECEIVED SINCE OUR LAST ANNOUNCEMENT.

	£.	s.	d.		£.	s.	d.
Birmingham, Islington, Edward Rawlings, Esq. ....	11	11	0	Highbury, J. L. Hadley, Esq. ....	200	0	0
Bradford, Mr. G. Parkinson .....	5	0	0	Islington, T. B. Smithies, Esq., (balance) .....	70	0	0
Chipping Norton .....	3	18	0	Keighley, Rev. E. Oldfield .....	5	5	0
Darlington .....	2	0	6	Leeds, Wesley .....	18	13	6
City Road, Mr. W. Taylor.....	5	0	0	Liverpool, Waterloo, Peter Bancroft, Esq., (balance) .....	250	0	0
Devonport .....	3	15	0	Liverpool, Wesley, Mr. John Bell .....	1	1	0
Exeter .....	6	0	0	Market Rasen, Richard Wright, Esq., .....	50	0	0
Great Queen Street, Mr. G. Corderoy and Family.....	26	5	0	Plymouth, Rev. G. and Mrs. Scott .....	5	0	0
Hastings .....	5	13	0	Rotherham, T. Wigfield, Esq., .....	25	0	0

## GENERAL MISSION FUND.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.				BRISTOL DISTRICT.				CORNWALL DISTRICT.				
	£.	s.	d.		£	s.	d.		£	s.	d.	
Poplar .....	85	0	0	Cardiff .. .....	91	11	9	St. Just .....	51	9	2	
Kentish Town .....	22	13	4	Cheltenham ...	29	16	0	Helston.....	52	0	0	
Vauxhall .....	6	13	5	Bristol, King St.	5	12	4	Truro .....	58	10	2	
Enfield Highway ..	2	5	0	Clifton .....	10	0	0	St. Columb ...	16	11	2	
Silver Street ...	5	8	6	Newport .....	18	0	0	Redruth .....	61	10	0	
Bayswater .....	8	1	0					St. Agnes .....	20	0	0	
Westminster... ..	8	5	5			155	0	1	St. Ives .....	57	14	9
Bow .....	14	15	9	SHEFFIELD DISTRICT.				St. Mawes.....	14	0	0	
Seaman's Chapel ..	8	7	7	Sheffield, Norfolk				Hayle .....	20	0	0	
St. John's Wood ..	5	0	0	Street .....	66	16	0	Bodmin.....	87	5	11	
Leyton .....	1	15	8	Do., Carver St.,	65	0	0	Camborne .....	73	0	0	
Waterloo Road ..	4	11	6	Worksop .....	20	18	4					
Whetstone.....	1	0	10	Rotherham ...	151	12	2			462	1	2
Camden Town ..	8	18	0	Retford .....	15	0	0	HULL DISTRICT.				
Sydenham.....	11	10	0	Barnsley .....	45	0	0	Hull West ...	233	13	8	
St. George ...	13	1	8	Chesterfield ...	9	0	0	Hull East .....	64	10	1	
								Howden .....	85	5	0	
	147	7	8			873	6	6	Barton .....	80	0	0
BATH DISTRICT.				MANCHESTER AND BOLTON DISTRICT.				Beverley .....	68	10	2	
Bath .....	55	18	0	Oldham Street ..	55	6	6	Driffild .....	49	15	6	
Frome .....	12	1	0	Bridgewater St.	19	16	10	Gainsborough ..	28	10	0	
Devizes .....	5	0	0	Cheetham Hill ..	49	0	6	Grimsby .....	90	6	7	
Bradford .....	15	0	0	Burnley.....	100	0	0			60	10	7
				Rochdale .....	22	0	0					
	87	19	0					YORK DISTRICT.				
HALIFAX AND BRADFORD DISTRICT.						246	3	10	York .....	40	0	0
Settle .....	13	12	1	NORWICH AND LYNN DISTRICT.				Tadcaster .....	80	5	0	
				Diss .....	17	0	0	Malton .....	25	0	0	
EDI'NBURGH AND ABERDEEN DISTRICT.				BIRMINGHAM AND SHREWSBURY DISTRICT.				Easingwold ...	114	2	6	
Dumbarton, 1867.....	16	8	11	Breakfast Surplus	15	3	6	Pickering .....	18	0	0	
				Belmont Row ..	19	14	10	Salby.....	75	0	0	
										852	7	6
DEVONPORT DISTRICT.								LINCOLN DISTRICT.				
Devonport.....	22	6	0			84	18	4	Lincoln.....	110	11	9
Launceston ...	19	14	1	CHANNEL ISLES DISTRICT.				Boston .....	68	0	0	
Camelford.....	14	2	0	Guernsey, Eng.	85	0	0	Horncastle ...	43	10	0	
				LIVERPOOL DISTRICT.				Alford .....	5	10	0	
	56	2	1	Southport .....	25	0	0			227	11	9

LEEDS DISTRICT.			PORTSMOUTH DISTRICT.			WHITBY AND DARLINGTON DISTRICT.		
	£	s. d.		£	s. d.		£	s. d.
Pontefract.....	100	0 0	Portsmouth ...	15	0 0	Whitby .....	4	12 2
Otley .....	86	10 0	Southampton...	6	0 0	NORTH WALES DISTRICT.		
Bramley .....	20	17 6				Bangor, 1867	40	17 8
Knaresborough	20	0 0		21	0 0	NOTTINGHAM AND		
Cleckheaton ...	5	0 0	CARLISLE DISTRICT.			DERBY DISTRICT.		
			Kendal .....	10	11 1	Nottingham, N.	58	0 0
	182	7 6	Whitehaven ...	6	0 0	Ditto, South ...	80	0 0
BEDFORD AND			Brampton .....	4	0 0			
NORTHAMPTON DISTRICT.								
Northampton	24	0 0		20	11 1		138	0 0

*Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.*

	£	s. d.
Legacy of Abraham Fisher, Esq., of <i>Leatoller, Borrowdale, Cumberland</i> , J. C. Fisher, Esq., and Mr. J. F. Crosthwaite, Executors, £500, with interest, less duty .....	494	18 5
<i>Hull, West</i> , Ladies' Sale of Work .....	120	0 0
J. S. Budgett, Esq., (Annual) .....	105	0 0
R. B., <i>P. E. I.</i> ....	100	0 0
Legacy of James Andus, Esq., <i>Selby</i> , G. S. Beecroft, Esq., M.P., R. A. Flack, Esq., and G. Whitehead, Esq., Executors, duty free.....	100	0 0
Legacy of Abel Wilson, Esq., of <i>Prestolee, Farnworth, Lancaster</i> , Mrs. Wilson, Executrix, and Messrs. J. C. Rivett and J. Owen, Exors., duty free	50	0 0
Ladies' Sewing Meeting, <i>York</i> .....	40	0 0
W. D., a tithe of a year's increase .....	85	0 0
Mrs. Brumwell, <i>Camden Road</i> (donation) .....	20	0 0
Legacy of Thomas Agar, Esq., of <i>Nunnington, York</i> , Messrs. W. Wainop, and T. C. Blackett, Executors.....	19	0 0
John Kelso, Esq., <i>Ballybeg, Coal Island, Ireland</i> , (annual) .....	13	0 0
<i>Sheffield East</i> Juvenile Missionary Association, by Mr. Rossell.....	10	0 0
Mr. A. Duncan, <i>Athy</i> , for French Missions, by Rev. W. Arthur, M.A. ...	5	0 0
Ditto, for Italy, by Ditto .....	5	0 0
Mrs. Stephens, <i>Camberwell</i> , for China, in memory of the late Rev. Dr. Coke, by the Rev. Dr. Osborn ...	5	0 0
Legacy of Mr. G. Talbot, of <i>South Leverton, Retford Circuit</i> , by Rev. J. Brownell .....	5	0 0
"Casting all your care upon Him," &c.....	5	0 0
"Mercies received" .....	5	0 0
E. S. Dowling, Esq. ....	2	0 0
Mr. Curley, <i>Dover</i> .....	1	0 0
Ditto, for Rev. H. J. Piggott's Chapel .....	1	0 0
A Lover of Missions, <i>Market Harborough</i> .....	1	10 0
Seaman's Chapel Juvenile Association.....	1	8 1
W. Scott, Esq., M.D., J.P., <i>Aughnacloy, County Tyrone</i> , towards extinguishing the Committee's debt .....	1	1 0
Rev. J. B. Atkins, <i>Ardara, County Donegal</i> , for Italy .....	1	0 0
Mr. John Irons, <i>Sheffield</i> .....	1	0 0

*The thanks of the Committee are presented to the Juvenile Missionary Association, Bromley, Kent, for goods amounting to £3, for the support of one married student in the Theological Institution, Fiji; and for 58 garments for the use of the wives of the students. Also to R. A. Macfie, Esq., Liverpool, for 20 copies of Vols. 7 and 8 of the Ante-Nicene Christian Library, for Wesleyan Mission Stations.*

Printed by WILLIAM NICHOLS, of 6, Stratheden Villas, in the Parish of Hackney, in the County of Middlesex; and published by him at his Office, 46, Hoxton Square, in the Parish of Shoreditch, in the County aforesaid.—June 25, 1868.

No. CXCIH.

SEPTEMBER, 1868.

PAPERS  
RELATIVE TO  
THE WESLEYAN MISSIONS,  
AND THE  
STATE OF HEATHEN COUNTRIES.  
(PUBLISHED QUARTERLY.)



KUAN YIN, "TAKING NOTICE OF SOUND," (OR PRAYER,) ALSO  
CALLED "THE GODDESS OF MERCY."



### PITY THE CHINESE!

WHY should the Chinese be pitied? They are the largest nation on the face of the earth. It is said that they number four hundred millions. Great Britain only numbers thirty millions. They are wealthy and powerful. They are ingenious and learned. It is the learned only who are promoted to offices of trust and power. They have a grand country, which they call "The Flowery Land." They have vast fertile plains, splendid mountains, and rich valleys; their navigable rivers are second to none in the world in their extent, and they abound with fish; so that some millions of persons live on the water, carrying on trade from one province to another, and conveying tea, and silk, and rice, and cotton, and other produce to the seaports, for exportation to Europe and elsewhere. Why then are we called on to pity the Chinese? Just for the same reason that God had pity on the warlike and victorious Romans, on the learned and polished Greeks, and on the privileged children of Israel. They, like the Chinese, were without God, and without hope. When they were without strength, in due time Christ died for the ungodly, and the Apostles were commanded to go into all the world and to preach the Gospel to every creature. That command descends to us in reference to the Chinese. They have no knowledge of God, no hope of heaven. All the follies, and sins, and miseries of heathenism prevail in China. Eighteen hundred years ago one of their Emperors heard that there was a great Teacher in the west, probably in consequence of some rumour of Christ having reached him. He sent messengers to inquire; but it appears they did not travel farther than India, where they found the Buddhist superstition, with which they returned to their master. It remains for us to pity the Chinese, and to give them the knowledge of the Teacher and Saviour Christ.

Contributors and collectors should read Mr. Scarborough's letter, and take encouragement from it for the exercise of more liberality and diligence.

*Extract of a Letter from the Rev. William Scarborough, dated Hankow, April 25th, 1868.*

THERE seems to be more to encourage than to discourage us in the present state of our Mission at Hankow. It is satisfactory to know that, every now and then, we are able to add one to our number. It is also very pleasing to discover that a knowledge of our sacred book, of the principal doctrines we teach, and of our ordinances of religion, is widely spreading amongst the people.

Again, it is cause for gratitude when we find, as we do at present, a disposition among our members to assist in the spread of the Gospel. A month ago we called all our male members together, to talk with them about the work of God, and to solicit their unpaid co-operation. The meeting was a good one. Most of them seemed truly interested. Two volunteered

to act as stewards, taking charge of the native collections, &c. One consented to be employed as a Local Preacher; and a second to be put on the Plan as an Exhorter; whilst a third offered to attend, as frequently as possible, our public services, and to render any informal aid in his power. We look to the great Master, however, for divinely called and qualified assistants. Ohu Shien Sen, who has long been employed in regular preaching, continues to give us every satisfaction.

One section of our work, namely, that of schools, forms an exception to the rule of slow progress. Our teacher did not seem to be the man to collect a large number of boys; so, when we began to look round for another, we were very glad to find one ready to hand, a member

of the church, and already employed in the hospital in a responsible position. Being himself of the medical profession, he naturally preferred his place on the medical staff, but expressed himself ready, when required, to sacrifice his own preference for any work we judged him suitable for. His conduct in this instance gave us all unmixed pleasure. He went to the school. Scholars began to drop in. Soon the original room was full, and we have been obliged to enlarge the building, which now, three months after the new year, contains over thirty scholars. There is so much tact displayed in its arrangements, and so much heartiness evident in its working, that it is quite a pleasure to visit it. Tsang Shien Sen also gives a considerable portion of time to the inculcation of religious truth, and proposes to visit individually the parents of the children; so that we are inclined to hope for much good from this branch of our labour.

I must not close this letter without giving you an account of a Missionary trip lately taken by Mr. Hill and myself. We were away from home only six days, and the most distant place we visited was not more than sixty miles from Hankow; still we learnt a little of what evangelizing efforts in China would be likely to be, and had an opportunity of judging what kind of reception an evangelist might expect.

Having hired a native boat, we left Hankow on Tuesday morning, April the 7th, beating our way against an adverse wind down the splendid river Yangtsi. As the wind was against us, we were compelled to satisfy ourselves with one hundred *li*, or about thirty-three miles, for the first day's journey. Having come to a riverside bay, we put into it for shelter for the night. On the bank was a long line of small shops, open for the supply of weather-bound travellers such as ourselves. After making fast our vessel, we each took an armful of books, and

walked quietly through the little mart. By the time we reached the last shop, a small crowd had assembled. To them we first preached the word, and then sold it. The people listened very attentively, and bought very eagerly. We took about three hundred and fifty cash, selling a Gospel and the Acts of the Apostles for five cash, or one farthing!

The wind continuing unfavourable, it was not till late in the afternoon of the following day that we came near Wu Tsang Shien, the district city, which we intended to visit. Not being any the better internally for the tossing about of our small craft, and wishing to traverse the city thoroughly, we determined to postpone our entry till next morning. Accordingly we turned into a creek, about half a mile from the city, and took a stroll to the top of an adjacent hill. This walk revealed to us a large, full walled city, and a very fine country. The bright terraced rice-plots, the multitudinous lakes of divers dimensions, the noble winding river, enclosed in a bold framework of fine hills, did neither fail to strike us as a very picturesque scene, nor to fill us with admiration of our Maker's handiwork. On our return to the boat we began to preach and to sell amongst sailors and others, and kept on so doing till dark, having sold over one thousand cash worth of books.

At eight o'clock next morning we entered the large city of Wu Tsang Shien; and, to our surprise, were permitted to pass up and down its streets, selling and preaching till twelve o'clock, in the quietest manner possible. We were rather disappointed to find ourselves less startling intruders than we had expected to be; and were very sorry to witness the stolid indifference to, and contempt of, ourselves and our Mission, which sat on nearly every face of respectable pretensions. We only sold two thousand one hundred and eighty-seven cash worth of books, and left the city

rather regretting that our message could not even provoke the self-complacent natives into opposition. The afternoon, however, had not passed over us before this desire for opposition was fully gratified.

Leaving Wu Tsang Shien, we came in an hour to Hwang Tseu Fu, a prefectural city of more dignity, though less importance, than the one we had just left. We spent two hours in this place. It happened that our visit was at a time of literary and military examinations. The great city, full of vacant places, was thronged with crowds of gentlemen graduates. As soon as we got into it a storm became imminent; but proceed through it we must, and fulfil our errand. As we went on the crowd increased, as well in turbulence as size. But by care, patience, and as much good humour as we could command under the circumstances, we kept them tolerably in check during our whole passage through the city. We sold one thousand one hundred and eighty-seven cash worth of books, and delivered several addresses; not, however, without such rude interruptions as having our hats knocked off, our clothes snatched at, our legs kicked, and a few stones thrown at us, together with dirt and dirty epithets. As we left the city, about one hundred and fifty gentlemen escorted us to our boat, which was lying about a quarter of a mile from the gate; and, as we pushed off from the bank, a number of them favoured us with a pretty thick shower of clay, doing, however, no more damage than dirtying the boat. Some time ago, Mr. Cox, in passing through this place, was treated far worse than we were.

The next day we visited several smaller towns and villages along

the banks of the river, and were very courteously received. We sold a large number of books, and preached to multitudes, that they should turn from dumb idols to the living God. On the following morning we left our boat at eight o'clock, a strong wind blowing at the time, for Ko Tien, a large town about two miles from the river side. Its inhabitants crowded about us rather boisterously, bought a large number of our books, and listened with tolerable attention to our addresses. Meanwhile a great wind had arisen, and a sand-storm set in. And, on our return to the riverside, alas! our boat, with many others, was a wreck, tossing upon and breaking against the shore. All the books we had left were washed away, and our baggage, (saving what was lost,) was seen lying on the mud. We were grieved to discover that, in addition to the destruction of property, nine persons had been drowned.

Our work being thus cut short, I set off at once by land to Hankow, which I reached on the following day, leaving Mr. Hill to follow with the luggage by water. He reached home safely not many hours after my arrival, being favoured with a strong, fair wind.

I am thankful to inform you that, with the exception of Dr. Smith, all the members of our Mission are in good health.

P.S.—On February 11th we were favoured with a visit from Bishop Williams, of the American Episcopal Church, and, on the 16th of March, from his Lordship the Bishop of Victoria. Both these gentlemen expressed the most liberal sentiments towards us as Methodists, and evinced the warmest sympathy with us in our work of saving the heathen.

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AUGUST 25, 1868.

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The  
**Wesleyan Missionary Notices,**

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

**THE METHODIST CONFERENCE.**

MISSIONS COMMENCED, 1789.]

[SOCIETY FORMED, 1812.

**For SEPTEMBER, 1868.**

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THIRD SERIES. VOL. XV.

FIFTY-FIRST YEAR FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET WITHIN, E.C.;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE  
TO BE ADDRESSED TO THE GENERAL SECRETARIES.

*All Drafts and Post-Office Orders remitted to the Mission-House are to be  
made payable, in LONDON, to the Rev. William B. Boyce.*

*Post-Office Orders should be made receivable at the Chief Office, London.*

PRICE ONE PENNY.

## JUBILEE FUND.

THE FOLLOWING AMOUNTS HAVE BEEN RECEIVED SINCE OUR LAST ANNOUNCEMENT.

£. s. d.	£. s. d.
Antigua District .....	21 0 0
Ashton-under Lyne .....	1 1 0
Bacup, P. H. Whitehead, Esq. ....	50 0 0
Barkins, Rev. James Marrat .....	1 1 0
Bayswater, Mr. R. Atkins .....	5 0 0
Ditto, Mr. F. Brotherton .....	5 5 0
Bedale .....	2 0 0
Birkenhead, Mr. T. J. Kneath, &c. ..	1 11 6
Birmingham, Wesley .....	11 15 6
Ditto, Cherry-Street .....	39 0 0
Ditto, Ditto, Mr. T. Chaplin .....	10 10 0
Ditto, Ditto, Mr. R. Lowndes .....	6 6 0
Bishop Auckland .....	3 7 0
Ditto, Mr. M. Bralthwaite .....	2 10 0
Bolton, North, S. Nuttall, Esq. ....	40 0 0
Bradford-on-Avon .....	4 19 4
Briegewater .....	2 2 0
Callington .....	1 10 0
Cambridge, Mr. W. C. Smith .....	2 2 0
Cape Coast District .....	8 14 0
Cardiff, English .....	26 0 3
Carlisle .....	42 17 11
Ditto, Mr. Nicholson and Family .....	43 12 6
Chelsea, Rev. F. J. Sharr .....	12 12 0
Chester .....	8 8 11
City-Road .....	14 11 6
Ditto, Mr. Jones .....	2 2 0
Ditto, Mr. Francis .....	1 1 0
Ditto, Mr. Hoskings .....	1 10 0
Ditto, Mr. Child .....	2 2 0
Dudley .....	4 8 6
Exeter, Mr. Stamp .....	30 0 0
Gibraltar .....	4 3 10
Great Queen-Street, Rev. S. W. Chris-	
tophers .....	5 5 0
Ditto, Mr. Jameson .....	5 0 0
Halfax, Mr. W. Lee .....	10 0 0
Hinde-Street, M. A. Dunn .....	15 15 0
Holmfirth .....	24 9 0
Huddersfield, Buxton-Road, Mr. Wil-	
kinson .....	10 0 0
Ditto, Queen-Street .....	1 0 0
Ditto, Mr. B. Tinsdale .....	1 1 0
Islington, Mr. W. Lewis .....	10 10 0
Jamaica District .....	18 16 4
Kettering, Mr. R. Lane .....	2 10 0
Leigh, Lancashire .....	1 0 0
Liskeard, Rev. W. L. Wingall .....	2 2 0
Liverpo l, C. B. Paris, Esq. ....	110 0 0
Ditto, Pitt-Street .....	115 0 0
Madeley, Rev. W. Hamar .....	2 12 6
Manchester, Oldham-Street .....	6 2 0
Neath .....	16 14 0
Newcastle-under-Lyme .....	1 0 0
North Wales District .....	5 19 9
Oldham .....	16 3 0
Oxford .....	3 5 0
Preston .....	8 6 7
Ditto, Mr. S. Smith .....	104 0 0
Ditto, Rev. T. Haslam and Family ..	7 0 0
Ditto, Mr. W. P. Wesley .....	2 2 0
Ditto, Mr. Lutener .....	1 15 0
Ditto, Mr. R. H. Brown .....	1 11 6
Ramsay, Isle of Man, A Friend .....	7 7 0
Redruth .....	11 7 0
Richmond College, Rev. A. Barrett ..	5 10 0
Ditto, Rev. T. Roberts .....	1 1 0
Scarborough, Mr. G. D. Smith .....	8 8 0
Ditto, Mr. T. Oakes .....	1 1 0
Seacombe .....	2 5 5
Sevenoaks .....	7 10 0
Shotley-Bridge, Rev. John Bell .....	5 0 0
Sierra-Leone District .....	8 13 0
St. Austell, Mr. Nicholls .....	2 0 0
St. George's, Mr. Kipps .....	1 1 0
Ditto, Mrs. Harris .....	1 1 0
St. Helen's, Mr. H. Campbell .....	2 0 0
Stockport, North .....	115 3 4
Waterloo, S. Booker, Esq. ....	25 0 0
Ditto, Mr. John Ibbotson .....	14 0 0
Ditto, Mr. Edwin Cannington .....	10 10 0
Ditto, Mr. Seward .....	2 12 6
Ditto, Mr. T. Latham .....	2 2 0
Whitby, Rev. G. Wood .....	3 3 0
Witney .....	4 17 6
Yarmouth, Mr. Hoggett, 50a, &c. ..	4 3 0
York, Mr. Chadwick .....	5 0 0

## GENERAL MISSION FUND.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

FIRST LONDON DISTRICT.		£ s. d.		£ s. d.	
	£ s. d.	New North Rd.	18 0 0	Studley Road	36 2 9
Mildmay Park	87 5 11			Pimlico .....	3 4 10
Stoke Newington	10 0 0		141 9 9	Blackheath ....	27 17 2
Cambridge ...	7 15 9	SECOND LONDON		Harrow .....	10 0 0
Finchley .....	1 2 6	DISTRICT.			
Homerton ...	10 15 1	Lambeth .....	6 10 0		149 10 11
Stratford ....	3 4 0	Bayswater ....	22 11 7	CHANNEL ISLES DISTRICT.	
Edmonton ....	5 0 0	Vauxhall .....	3 10 9	Jersey, French	800 0 0
Limehouse ...	3 7 9	Wandsworth ...	8 10 0	Alderney, Do.	10 0 0
Barking Road	6 6 0	Gipsy Hill...	5 2 9		
Hornsey Road	15 12 4	Richmond ...	14 4 6		310 0 0
Hackney Road	12 10 0	Battersea ....	3 16 7	HIBERNIAN AUXILIARY .....	
Jewin Street	10 10 5	Hastings .....	8 0 0		1000 0 0

AUGUST 25, 1868.

NO. 177. THIRD SERIES.

## WESLEYAN MISSIONARY NOTICES.

SEPTEMBER, 1868.

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At the recent Meeting of the Missionary Committee of Review, held in Liverpool, several honoured representatives of foreign fields of labour reported the prospects and enforced the claims of their respective Missions. It was very gratifying and encouraging to listen to the valuable and important facts which were stated illustrative of the work of God in Germany, in India, in Western Africa, and in the West Indies; facts on which the speakers founded earnest and eloquent appeals for the continued prayers and increased liberalities of the Christian Church.

One object of the Committee of Review is to receive "any suggestions for the improvement or extension of the Missionary concerns of the Connexion." In harmony with this regulation an important conversation arose in reference to the visitation of the Auxiliaries during the past year. It was ascertained that the visitation had, in many instances, been followed by revived activity and an enlarged income; but it was thought that such results would be realized on a much more extensive scale, if the Branches could be visited as well as the Auxiliaries; and it was at length unanimously resolved to recommend that at the September District Meetings arrangements should be made for deputations to visit the Circuits of the Connexion, wherever practicable. We trust that the revival and extension of the old organization of the Society will be a topic of special explanation and advocacy at the Anniversary Meetings to be held in the course of the year.

Our "Notices" for the month contain intelligence which will be read with great satisfaction and devout thankfulness. In Italy a noble band of self-denying and enterprising evangelists, who are intelligently attached to the doctrine and discipline of Methodism, are doing a great work for their beautiful country, under the judicious direction of Mr. Piggoft; and the form of Protestant Christianity which we love and cherish is beginning to assume a fixed and definite organization. In the copious communications which we give from South Africa, ample evidence is furnished of the substantial progress of the Gospel. While the paramount object of Missions is

to bring sinners to Christ, and to unite them in church-fellowship, a secondary object is invariably secured; namely, the introduction and advancement of the comforts and elegancies of a high Christian civilization. Mr. Cameron's letter from D'Urban fully sustains this statement, and will well repay a thoughtful perusal.

Another subject claims the attention of our readers. Through the liberality of the subscribers to the Jubilee Fund, the Richmond Theological Institution has been purchased for the Missionary Society, and will be immediately occupied by Missionary students. The pecuniary support of such an Institution will add largely to the annual expenditure of the Committee. We have little doubt that from the generous heart of Methodism adequate means will be forthcoming.

Let us, however, commend the Missionary Institution to the fervent and unceasing prayers of our people, at home and abroad. We have been singularly favoured in securing for the Theological chair a Tutor whose various learning and pre-eminent abilities fit him for his work; for the Governorship a man whose Missionary experience and knowledge of the Indian languages will enable him to render effectual help to the students in preparing for their future labour; and for Classical and Mathematical Tutor a man who has few equals. But with all these advantages the Institution will be a failure without the abiding presence of the ever-blessed Spirit. May His sevenfold unction rest on this school of the prophets! Is it too much to ask that at the next monthly prayer-meeting the Missionary Institution shall be made a subject of special supplication?

---

## ITALY.

### PADUA.

*Extract of a Letter from the Rev. Henry J. Piggott, dated  
Padua, July 17th, 1868.*

I RETURN this evening from a Conference of our evangelists stationed in the north of Italy, which we have been holding for the last four days in the city of Parma. Present were:—Sig. Bosio, of Cremona; Sig. Patucelli, of Parma; Sig. Lissolo, of Spezia; Sig. Moreno, of Mezzano; Sig. Roland, of Intra; Sig. Bossi, my colleague at Padua; and myself. Sig. Gualtieri, of Florence, was prevented coming by illness; Sig. Ferretti, of the same city, by the vexatious delay of a letter, through which the definite announce-

ment of the time and place of meeting reached him too late. Some "Minutes" of our "Conversations" may not perhaps be uninteresting to the readers of the "Notices."

The whole of the first day was taken up in hearing from each Minister a report of his station and its dependencies, as happily we had no case of "discipline" to prevent our plunging at once *in medias res*. From the statistics presented resulted, in the places above mentioned, a total of four hundred and fourteen communicants, with fifty-eight

en trial, and of about seven hundred hearers. This was of course exclusive of the work in Naples and the South, as also that in Florence and Pistoja, of which places, through the unavoidable absence of Messrs. Ferretti and Gualtieri, no report was presented. It was gratifying to learn that on every station indubitable conversions to God had taken, and were taking, place; that a spirit of brotherly kindness and peace reigned throughout the churches; and that, though small in numbers as yet, they gave evidence everywhere of deepening piety and of growth in the Christian life. Every station presented its own peculiar characteristics, both as regards the church itself, and the difficulties and oppositions of the outlying field. In Cremona, for example, a number of simple souls, gathered chiefly from the poorer class of artisans, and many of them so utterly unschooled as to be unable to read for themselves the Word of life, are steadfastly confessing Christ in the midst of a population overridden by Priests, whose sham "liberality," giving them greater influence with the employers of labour, only enabled them more effectually to push our indigent brethren to the hard alternative of starvation or apostasy. In Intra, on the contrary, where several large manufactories are in the hands of Protestant Swiss, there is no complaint of persecution, overt or covert; but the difficulties of the church, composed in great part of Protestants by birth, arise rather from the confusion in the minds of those of a nominal Protestantism with living evangelic Christianity. In Pavia, the presence of the University has somewhat liberalized the habits of thought and customs of the place; so that we are treated with a tolerance and respect that would not discredit a people with whom "liberty of conscience" was the heirloom of generations; but unfortunately from that same school of politer manners there emanates so fatal a measure of scepticism and youthful licence, that to the preaching of Christ's Gospel the "ear" of the people is "closed," and their "heart waxed gross." Mezzano, on the other

hand, is a country village, free from the vice of cities and the pride of the science that "puffeth up," and in which, by consequence, a purer faith has found so wide a welcome, that the place is known throughout the country side as "the Protestant village." In Spezia the great arsenal of Italy is being built, so that one half of the congregation is in a state of constant flux, as consisting of artisans from all parts of the country, not a few of whom, we have good reason to believe, carry to their homes the truth that sanctifies and saves. Parma appears for the present to have become the city of refuge for the ousted monks and nuns of the suppressed convents; and our church, though numbering more than a hundred communicants, and pervaded by an excellent spirit, labours in much distress from the extreme poverty of its members, and the bitter hostility by which it is surrounded. Of Padua I have had occasion to write so recently, that I need not return again to the subject.

Such were some of the principal features presented in the reports of the evangelists at our Tuesday's Conference. On the Wednesday, taking these reports as our basis, we considered particularly the most urgent needs of the several stations, and the best means, so far as our resources extended, of meeting them. This place would be greatly benefitted if a zealous colporteur could scour the neighbourhood; and if a school teacher, capable of acting also as a Local Preacher, could be substituted for the female teacher at present in charge of the school. Here, again, are various groups of faithful souls scattered over a rural district, who eagerly petition for the establishment of an active evangelist in their midst; while there an otherwise promising church and congregation is suffering for want of a suitable building in which to hold its services.

After the consideration of the wants of the station, came naturally the question, "What new co-labourers offer themselves, and how far will our resources permit us to avail ourselves of their offer?"



One of our evangelists having left us during the year, we were at liberty, without aggravating expenses, to take into consideration the case of a young Doctor of Medicine, a Sicilian by birth, who had expressed his desire of consecrating himself to the office of the ministry in connexion with our work. He is no novice, either in the Christian life or in theological studies, and is intimately known to, and recommended by, two of our existing evangelists. The testimonies in his favour were such, that it was determined he should be invited to visit me at Padua, for trial of his gifts and graces. A patented teacher, with gifts that promise to make him a useful Local Preacher, was also accepted, after examination on the spot, for a year's trial.

The third day the question of ecclesiastical organization came up. For some time beforehand, each of the men had had in his hands a copy of a Brief History of Methodism, and of a volume containing the principal doctrinal sermons of Wesley,—two works that we have recently issued in Italian. To the question whether the doctrines expounded in those sermons and in that history were in conformity with his views of Scripture teaching, every member of the meeting responded in a distinct and unhesitating affirmative. Then was read, article by article, with copious comment and free discussion, a brief compendium of Methodist discipline appended to the history above mentioned; and it was unanimously and cordially agreed, that each evangelist should aim at carrying out, in the churches entrusted to his care, the regulations thus expounded, a just and moderate liberty being conceded in respect of time, of the choice of ways and means, and of the adaptation of unessential forms to the conditions of the work. Class-books are to be prepared and Quarterly Tickets issued.

More difficult was the question of name. The modern innovation of "Wesleyan" we all repudiated; but the objections which three years ago would have been felt to the title "Methodist," have of late been greatly

weakened. Whether we like it or no, thus the other bodies of evangelicals already designate us; and amongst our own people, in proportion as their knowledge of modern Christian enterprise has extended, an honourable significance has begun to attach itself to a word that heretofore had been but unmeaning jargon. It was therefore unanimously agreed, that whilst in our directly evangelistic operations we should avoid confounding the minds of people by the obtrusion of a denominational nomenclature, yet for all official purposes, and by way of necessary distinction from other churches at work in the same field, we should take the style of the Methodist Evangelical Church in Italy.

After thus giving in their adhesion to Methodist doctrine and discipline,—an adhesion which, after six years' inquiry and reflection, none can accuse of interested precipitation,—a strong desire was expressed by all the evangelists that they, in their turn, should be recognised by their brethren in England as occupying the standing of Methodist Ministers in Italy. A letter to the "Notices" is hardly the place in which to discuss the ways and means of such a recognition; but I may say that Mr. Jones and myself are fully convinced that the time has come when some steps should be taken towards that end. With the regularly trained and organized ministry of the Waldensians on the one side, and on the other the (to our thinking) undrededpreciation of the ministry that prevails in what are called the Free Italian Churches, our own men are placed at a disadvantage,—in danger of being looked down upon by the former and confounded with the latter. I do trust that, before the lapse of another year, some measures may be taken by which the just and praiseworthy aspirations of our brethren may be satisfied.

Our sittings broke up on Friday morning; and I may add to the above narrative, as miscellaneous items, not uninteresting perhaps to friends at home, that lodging was provided for us all in the homes of our Parmese brethren; that we all took our meals

together at a common table in the house of our good brother Patucelli, whose worthy wife catered for us with an admirable blending of liberality and economy; that while the fervour of Methodism glowed in the prayers of our evangelists, not less conspicuous was its genial social spirit in the harmony and cheerfulness of their gatherings in the intervals of business; and lastly, that on the evening of the closing day, one of our young men, whose probation has just ended,—following unconsciously the established

precedent in similar cases,—took to himself a wife, all of us uniting in “blessing” the nuptial service, and in partaking afterwards of the Supper of our Lord, in company with a large gathering of the members of the Parma church.

On the whole, I consider that in these “Conversations” a large step was taken towards the satisfactory organization of our Italian work. May the grain of mustard-seed rapidly and mightily grow!

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## SOUTH AFRICA.

### ORANGE FREE STATE.

*Extract of a Letter from the Rev. John G. Morrow, dated Bloemfontein, Orange Free State, May 27th, 1868.*

You will be glad to learn that our new chapel, the foundation stone of which was laid on the 9th of August last, was opened on Good Friday. The opening services were continued on Easter Sunday also; and we were favoured with the assistance of the Revs. James and George Scott, and the Rev. G. Vandewall, of the Dutch Reformed Church. The last-named gentleman preached on Easter Sunday evening. The chapel was well filled on the day of opening; and though the rain fell very heavily on the Sunday, the attendance then was very good. His Honour President Brand attended some of the services, and took the chair at a lecture on “John Wesley and the Methodists,” which was delivered in the chapel on Easter Monday evening. The collections amounted to about £30; and of the entire cost of the building about one-third, £400, remains to be raised.

At our last District-Meeting, it was resolved that Smithfield should be put under my charge, and that it should be visited monthly by a few of the brethren whose stations are nearest to it. Accordingly, I visited it about a month ago, and arranged for the

appointed visitations. On Sunday, April 26th, I preached twice, and administered the Sacrament of the Lord's Supper. On the following day I baptized some children; and formed a class consisting of some old members, and some admitted on trial. Thus the foundation of our cause in Smithfield has been laid; and we must now try to raise the superstructure. The results of my visit pleased and encouraged me much; and I believe that if we give attention to Smithfield, we shall yet be well repaid. The time, I think, is not far distant when we shall feel ourselves called upon to supply it with a resident Minister. To visit Smithfield periodically is all that we can do at present; and even this will be attended with some difficulty; for as the Rev. James Scott has just gone on a visit to the Barolong at Moshaneny, beyond the Vaal River, we shall not be able to get help from Thaba 'Nehu, until his return. Your allowing us to retain the grant at present made to this District, and giving us two or three more men, would enable us to extend our work as new openings presented themselves.

*Extract of a Letter from the Rev. George Scott, dated Fauresmith,  
Orange Free State, May 28th, 1868.*

MR. BOYCE'S letter, of date March 9th, I received last week; and am very thankful for the sympathy and encouragement which I have derived from that letter. I fear, if my last letter were tinged with gloom, this present one will scarcely tend to enliven your hopes as to the work in this land, except it be on this ground, that the deepening darkness may be the herald of a morning now nigh at hand.

I have been much comforted by Mr. Boyce's remark that the preparatory work must be done, and is part of the work, though it may not show much result at the time. I trust the Lord is using me for this preparatory work here; though many times I am tempted to doubt whether I am not altogether wrong, and whether another servant might not get on better here. I find it hard work to keep up my own spiritual life. So many things seem to crowd together to shut me out of my closet, and to push the reading of the Bible on one side. And then my health every now and then pulls me up; and the claims of my work all call out at the same time; and sometimes I feel a little bewildered as to how to get on with my work. The native work especially weighs me down. Just when I seem to have got the work organized somewhat, I have to loose my hand from it; and the fair prospect becomes clouded over. It seems like rolling a stone up-hill, and being obliged to stop just as it is within a few inches of the top, when down it rolls again, and the work has to be gone over

again. Sometimes, when I hear the children in the infant school singing,

"If at first you don't succeed,  
Try, try, try again,"

I feel strengthened to turn to my work once more; and the thought of how long-suffering the Lord has been to me in my backslidings spurs me to try patiently to work on.

Our English Sunday School fully keeps up its numbers. The native Sunday School is very uncertain in attendance both of teachers and scholars. The Native services, for some weeks, have been reduced to only one on the Sabbath. The English services have been maintained with very little interruption. I have, however, been compelled to give up the Thursday evening service, and the Saturday Catechumen class. The latter, however, I hope next week to resume.

The three native members continue steadfast. Our English congregations are good. We still keep at our chapel building scheme, and are continually augmenting our store.

Had I time there are several other matters about which I would like to write, but I must close now. The deaths in the great Methodist family at home make me feel deeply. I go back in thought to the times when, as a student, I had to take the appointment at Acton. The quiet, happy hours I spent there, and the home joy I had in Gunnersbury House, I shall never forget; and now two of the familiar faces are no longer there, but for ever with the Lord.

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#### NATAL.

*Extract of a Letter from the Rev. George Blencowe, dated Ladismith, Natal,  
May 22nd, 1868.*

YOUR last welcome letter requires an answer; and, although I have not much to relate with respect to myself, I again address you in reply.

The Biggersberg is a spur of the Drakenberg, leaving the last-named mountain from thirty-five to forty miles north of this, and is a chain of

isolated hills on a high table-land, running south-east for above seventy miles, to our borders on the Buffalo. This high table-land is our coal field.

The extent of the coal field is about one hundred miles square, all over which at intervals they are laid bare by the streams. It is not correct to say, "crop out;" for all over this extent of country our sandstones, in which the coals are, have not been disturbed, but lie in the position in which they were deposited; so that their contents can only be seen where they are washed bare on the hillsides. Of course, in a field of such large extent, we have great varieties of quality. Some are not better than the poor coals of India; but the bulk is much better. They burn very clear, throw out an intense heat, only slightly coke, burn completely out, with little ash, and are splendid welding coals. Now I do not know an English coal that com-

bines all these excellencies. You may find them all in several, but not in one, as here. They have had a careful trial on our steam tug, and raised the steam eighteen minutes sooner than any English coal that has been used. The English Government are sending out a competent person to examine the coals and the coal fields; and I have learned, on good authority, that four offers to construct a railway up to the coals are now in the hands of the Natal Government, but have not yet been discussed by the executive, nor made public, in consequence of the absence of the Governor. If our coals remain where they are for another generation, I shall have an increasing population as long as I live; but if they are worked, this Circuit will soon become half-a-dozen. For the sake of the colony generally I should be glad to have them used; but, for my own, I prefer the country as it is.

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*Extract of a Letter from the Rev. James Cameron, dated  
D'Urban, May 20th, 1868.*

HAVING just returned from visiting some of the inland stations of the District, I proceed to give you some account of my tour, which was performed in the District waggon, with my wife and family, all of whom required a change of air and scene. I will not take up time with any description of the country through which we passed, nor in narrating the incidents of the journey, but proceed at once to the station.

On Saturday afternoon, the 11th ult., we arrived at Indaleni, where we were glad to shelter ourselves from a drizzling, wetting rain in the Mission House. The evening was agreeably spent with Mr. and Mrs. Milward, in such conversation as usually obtains when Missionaries and their families meet together. Our District affairs were largely discussed, retrospectively and prospectively. We had much to say about the death of Mr. Jen-

kins, the difficulties thence arising to the Pondo Mission, and the means by which these difficulties could be most effectually met. Next morning the weather looked unpropitious; but about ten o'clock it cleared up sufficiently to admit of my riding to Richmond, where I preached to a small English congregation, with some pleasure, though I was, it seems, partially inaudible, which a good Scotch lady attributed to my failing strength, in consequence of age and hard work. At the close of the service, Mr. Milward rode on to one of his country appointments, and I returned to the station, where I preached to the natives in the afternoon in the plainest and simplest manner possible. They listened, as station people generally do, with apparent attention; but whether the Word took hold upon their hearts, so as to make them more consistent

Christians, remains to be seen. The chapel especially stands much in need of repair, both within and without, to do which the natives should furnish the means; nor do I think it more than they should do to assist in re-roofing the Mission House, a work of imperative necessity, requiring instant attention.

Leaving Indaleni on Tuesday morning, we reached Edendale on Wednesday, a little after noonday. Mr. and Mrs. Barton have but recently removed to this station, and have not yet had time to accomplish much; but already they have succeeded in making a favourable impression upon the minds of the people, who seem delighted to have their spiritual interests intrusted to such competent agency. I was glad to find that Mr. Barton had been successful in getting the roof of the new chapel back to the perpendicular without taking it off, as it was once feared would have to be done. The building, when finished, will be a credit to the station, especially as the whole of the stone and brick, with some of the wood-work, was done by native artisans. It will seat five hundred people comfortably, a number on which the Minister may calculate at the principal Sabbath services. There is another chapel on the station, built by a party of dissentients, whom I hope Mr. Barton will succeed in bringing back to the fellowship of our church, as their separation was occasioned by a purely political cause, and not by any objection either to our doctrine or discipline. Mr. Barton has greater facilities for effecting this reunion than his two immediate predecessors in office enjoyed, of which he is disposed fully to avail himself; and should he succeed, he will then have two chapels to supply with preaching, which, together, will accommodate about seven hundred hearers.

Although, owing to the Easter recess, I saw neither of the schools in full operation, the accounts of both were encouraging. The higher school, conducted by a native from one of the American institutions, was commenced

without the consent of the Missionary; but Mr. Barton will doubtless see the propriety of obviating as speedily as possible any difficulties existing to his taking it under his superintendence. Two schools are indispensable on the station,—a lower and a higher one; but the efficiency of both will depend on unity of direction. The industrial school prospers, being in a much better state financially than those on our other stations. A balance of thirty pounds in favour of the school was handed over to Mr. Barton on his taking the superintendence of it; so that he begins his connexion therewith very auspiciously, and, with ordinary care, need never be involved in the least embarrassment. The Mission House is too small for the present Mission family, and must either be enlarged, or a new one built. Perhaps the latter is the most desirable, as adding rooms to an old and ill-planned house is seldom, or never, a success; and a better site than the present one is very desirable, and might be selected in another part of the town. Meantime, Mr. Barton has improved the entrance to the present Mission House by a verandah, which will be a convenience in several respects. The expense of this, and other such improvements, is to be met from the proceeds of the Industrial School, which, it is supposed, will be quite adequate thereto, as well as to help considerably with the Mission House two or three years hence. The people, too, under good management, and if they can sell their mealies at a remunerative price, will be able and willing to contribute largely to such an object. It is astonishing how much land they have under cultivation, and how beautiful their crops appear. In proportion as they value their privileges, they will be disposed to give their substance to secure them.

Twice during my stay I had the pleasure of preaching to these people the words of eternal life, which they seemed to receive with thankfulness. On one evening I preached in Dutch to the Bastards, who make a fair congregation; on the next I addressed the

Kaffirs, who were still more numerous, and not less attentive. Their Minister bears witness to the intelligence of the leading men, and to the good spiritual state of the members of the Church in general. They hear the word of God with attention. Many of them read the Bible, and meditate upon its teachings, with such results as a similar line of conduct always insures. Civilization keeps pace with intellectual and moral progress. The mat hut gives place to the wattled or brick building, the kaross to articles of European dress, the hoe to the plough, the pack-ox to the waggon, beads to British coin, and the notched stick to written accounts. These and many other improvements in social life may be pointed to as the indirect, but sure, products of the Gospel, proving that we do not mistake in placing religion foremost, and leaving all material benefits to follow in its train. Never did a savage people become Christians without rising in the scale of being; but the cause must operate for some time powerfully, before the effects can very signally appear. The beauties of spring do not succeed all at once to the rigours of winter.

On Friday, the 17th, we left Edendale; and, passing through Pietermaritzberg, reached York on Saturday afternoon. I had arranged with the Superintendent of the Circuit, Mr. Mason, to take his work on the Sabbath, and so save him a journey. We were entertained at the house of Mr. and Mrs. Clark, of Mount Prospect, hearty Yorkshire Methodists, who showed us no small kindness. Mr. Clark is a Class Leader and Local Preacher. His piety and good sense are very apparent; but the absence of all ostentation makes it impossible just at once to ascertain their full amount. A pious gentleman at Pietermaritzberg, not belonging to our church, told me that he once heard Mr. Clark preach one of the best practical sermons to which he had ever listened.

On Sabbath morning, after family worship, we spanned in the waggon, and repaired to the chapel, about two

miles distant, where I preached to a small, but attentive, congregation, from 1 Peter iii. 12, describing at some length the righteous and their privileges. The chapel is a good stone building, fitted up partly with forms and partly with pews, in which a hundred and twenty persons may be comfortably seated; a number, however, but rarely present, owing to the sparseness of the population, and the distance from which many have to come. Returning to Mr. Clark's after preaching, we proceeded about two miles in an opposite direction, to Thornton House, the residence of Mr. Cooper, one of our members, where I preached to a small company, baptized a child, and administered the Lord's Supper. The last was received by very few. I am often grieved to see the utter indifference manifested by hearers of the Gospel to this Divinely-instituted ordinance, as if it were no privation to be shut out from the communion of the body and blood of Christ.

But a few miles beyond Thornton House is a German settlement, with a Lutheran church, under the pastoral care of a Minister who entertains loose views of the obligations of the Christian Sabbath, neither he nor his people scrupling, after morning service, to spend the remaining part of the day in secular pursuits. This cannot fail to have an injurious effect, not only on the white people around, but also on the Kaffirs, who will be likely to form a low estimate of a religion, the professed adherents of which desecrate their own sacred day. We find German Ministers and Missionaries everywhere in South Africa, a few only excepted, both by precept and example discountenancing the moral obligation of the Sabbath, which we cannot but view as a serious drawback from their otherwise laudable efforts to Christianize the heathen.

We found our way back to Mount Prospect just as the sun was sinking in the west. The evening was spent in reading, conversation, and prayer, after which Mrs. Cameron and myself repaired to our waggon, where, as old African travellers, we preferred to

sleep. During the night a strong frost set in, rendering the cold intense. Our bed-clothes were but a poor defence against it, which made me think of the comfortable nights I enjoyed under a large sheepskin kaross, with the wool inward, when travelling in this same region in the winter of 1848. Such karosses are now very scarce, hardly known amongst the English in Natal; but no traveller in the interior of South Africa, during the winter months, should be without one. Half-a-dozen English blankets, even of the best quality, are not comparable, for warmth and comfort, to one sheepskin kaross.

On Monday morning, the 20th, after breakfast, we left our kind friends at Mount Prospect, and made our way to the residence of Mr. and Mrs. Robert Smith. We met Mr. Smith on the road, proceeding on a visit to one of his sons, eighteen miles distant; but when told that we were going to his house, he turned his horse's head, and rode home to apprise his family of our coming, and be ready to meet us on our arrival. Our reception by the whole family was most cordial. Having enjoyed the company of this good brother and his family, mingling our souls together at the mercy-seat, and commending each other to the grace of God, we betook ourselves once more to the waggon, and travelled in a homeward direction to Broughton, where I had engaged to preach in the afternoon.

Our chapel at Broughton has been but recently built, and is designed to serve the double purpose of a place of worship and a schoolroom. It is well adapted for both. The week-day school is already in existence, and numbers thirty-nine scholars. The teacher is a Mr. Mason. He seems to have got into a sphere of usefulness in which he may exert his talents for the glory of God. About half-past four in the afternoon, I was pleased to see a gathering of about seventy people, to whom I expounded the eighth chapter of Matthew, evincing from the three classes of miracles it narrates that Jesus was very God, a truth essential to our salvation. I also

baptized nine children, two of whom were so big as to make noisy resistance to the act of sprinkling, diminishing considerably the solemnity of the occasion. After the service, we spent the evening with Mr. Mason and his family, winding up all with family worship.

On the following morning we were early astir, travelling some miles before breakfast. We spanned out very near the Umgeni Falls, of which we had a fine view from the waggon. Although not equal in grandeur to those at Howick, they are nevertheless sufficiently so to attract both the eye and the ear of the passing traveller, who, if a Christian, will exclaim, "Great and marvellous are Thy works, Lord God Almighty: in wisdom hast Thou made them all." A little after noon, we reached the house of Mrs. Smarfit, an aged widow, of good report amongst our people here for piety and good works. Her husband, who has been dead some years, was a Local Preacher of zeal and ability. The old lady had been busy with her Bible before we entered, for it lay open before her on the table. She received and entertained us with Christian courtesy; and after spending some time in conversation and prayer, we resumed our journey, reaching Pietermaritzberg in the evening.

During the five days we remained at Pietermaritzberg, Mrs. Cameron and myself were kindly accommodated at the Mission House, while the rest of our family were lodged at the house of a relative, where every attention was paid to their comfort. Besides visiting a number of Christian friends, of our own and other denominations, with whose intercourse we were delighted and profited, we had an opportunity of extensively surveying the city and its environs, especially the park, which is becoming every year an object of much greater attraction. A few new buildings are being erected, amongst which the new church in Commercial Road commands attention, not for architectural grace, for of that it has nothing to boast; but for the almost instantaneousness with which it has sprung into existence, and the ecclesiastical

phenomena which have made its existence necessary. As a kind of half-way house to Rome, thorough Protestants cannot look upon it with much favour; but as a practical protest against Rationalism, it is invested with no small degree of interest. It affords a striking proof that Dr. Colenso is not to have things all his own way, even with the members of the Church of which he claims to be Bishop. This is something gained, though we could have wished the battle to be fought and the victory achieved by a more soundly evangelical party. Such a party may yet gain the ascendancy in Natal, and be zealous for the truth just in proportion to the extensively-felt misery which has resulted from error. A serene atmosphere will succeed the storms which have raged so long with such devastating power.

I took the opportunity, while in the metropolis, to call on the Acting General Superintendent of Education, T. W. Brooks, Esq., who, as is his wont, was most courteous and polite, listening attentively to all I had to say on the subject of education, and encouraging me to hope that the grants in aid to several of our schools would be raised next year. He was pleased to say that the Wesleyans take a deeper interest in education, and are doing more to promote it, than any other denomination in the colony. Notwithstanding this compliment, I could not forget, nor think of it without shame, that we had been forced to abandon our Juvenile School in D'Urban, and that the Infants' School is hardly self-supporting. Strange to say, the teacher who hires our school-room, and confines himself to the mere secularities of education, has a fair number of scholars, sufficient, with the Government grant, to secure him a livelihood, if not a return still more amply remunerative. Mr. Brooks, of course, had his eye on the whole District, and not on any particular case of failure. In this view, perhaps, he did not hyperbolize in the encomium passed upon us, which I hope will be better deserved henceforth than it has been hitherto.

On Sabbath, the 26th, I preached in the morning in our own chapel to a large congregation, on the subject of religious revivals. I said many plain things, which, however, the bulk of the audience seemed to receive in the spirit of meekness, as if convinced that I spoke the words of truth and soberness. The interior of the chapel is now wonderfully improved. From being the most barn-like place of worship I ever saw, it has become a really elegant structure, commodious and comfortable in a high degree. Mr. Mason deserves much credit for the thought and labour bestowed in effecting this transformation, the whole onus of which fell upon him, saving the assistance of the ladies of the congregation in connexion with the bazaar. The house being now what it ought to be, the state of the church is next to be considered, and, by the help of God, proportionately improved. If a movement were made for a gracious revival of spiritual religion, it would cause the hearts of all who love our Zion to rejoice. I have no doubt Mr. Mason is more eager for a beautiful spiritual building than he was for a material one, and I pray that the desire of his heart may be soon and fully realized.

In the evening I preached to a fair congregation, both as to number and attention, in the Congregational chapel. The people worshipping here have been without a Minister since their late Pastor, Mr. John Reynolds, abandoned them. I sympathize with the sheep thus left without a shepherd, and feel it my duty in visiting Pietermaritzberg to give them a proof of my sympathy by breaking to them the bread of life. On this occasion, I had much liberty in proclaiming to them the old Gospel from Rom. i. 16.

On Tuesday the 28th, we left Pietermaritzberg for D'Urban, reaching it, after a very pleasant journey, on the 30th, early in the afternoon. We were thankful that we had gone out and come in safely, meeting with kind friends everywhere, and having our spirits refreshed by intercourse with the godly. All had gone on well here,



my colleagues had attended to every part of the work with diligence and zeal, and I rejoiced to resume my place in the Circuit along with them. The people evinced pleasure at my return, which many of them did not fail to express in a hearty manner. My only wish is to live to and for God, exerting all my powers to extend the cause of the Redeemer. If prayer-meetings be the thermometer of the Church, and the numbers who attend them be an indication of spiritual prosperity, then we may draw favourable conclusions about the temperature of

our D'Urban Church, as the attendance at the prayer-meetings is large and encouraging.

Our Sunday School Anniversary Sermons are to be preached next Sunday. The children are to have their annual treat on Monday at the Umgeni, whither they are to go by railway train; and on Thursday following, in the evening, there will be a public tea-meeting for the friends, preparatory to the Anniversary Meeting, when we hope for a good report, good speeches, and a good influence.

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*Extract of a Letter from the Rev. Ralph Stott, dated D'Urban, Natal,  
June 9th, 1868.*

I AM thankful to say we are all well in D'Urban, and, I believe, are striving together to spread the pure Gospel of our Lord Jesus Christ. I thank God that I feel as strong to labour both mentally and physically as I did forty years ago, when I first entered our ministry. How long the Lord may continue to give me this ability to labour I cannot tell; but as long as He does give it I will try to use it to His glory. I am not my own. When I left India twenty-one years ago, some of my fellow passengers who were about to retire on pensions said, "We conclude, as you have had eighteen years' service in the tropics, you will retire on pension." I replied, "No, I believe I am called of God to preach the Gospel, and I cannot give up my work until He puts me down." So I say to-day. All I have is given to me of God, and I cannot give up until He says, "Retire," by taking away my ability to work. Lord, help me to be faithful unto death, that I may hear the "Well done" of my Lord. I last week returned from one of my long journeys and will try to give you a brief account of my labours, &c. I left home on Friday morning on horseback, and travelled thirty miles to a sugar estate on which there are fifty-two Coolies, besides women and children, making in all about one hundred persons. At sunset, which is now five o'clock, they

left work; and I immediately collected them, and held a service, and gave books to those who could read. I then went from hut to hut, and held conversations with them while they were preparing for supper. All were civil and attentive, and I hope my labour was not in vain. I carry books with me on horseback, like an old Methodist Preacher, in Tamil, Telugu, Bengali, Hindi, and Hindustani, and believe that the seed thus sown will spring up and bear much fruit after many days. After my labour was over, I spent a comfortable night at the house of the manager, and slept in peace. On Saturday I rode on twenty-four miles further to another sugar plantation, where there are sixty Coolies, besides women and children. When the men had left their work, I held conversation with individuals and small companies, but had no general service till the following morning. On Sunday morning I collected them before breakfast, and preached Christ in Tamil and Hindustani, none opposing, but all willing to hear. After breakfast I baptized a child of the manager's, and then rode on to another sugar estate distant about six miles. Here, again, I preached in two languages, and distributed tracts and Scriptures, believing that my Master would do what I could not do,—give light, and life, and salvation. I then travelled eight

miles further, and after dinner preached on a third sugar estate where a large number of Coolies are employed. Here I met with very marked attention, and left the result with Him who rules the universe, controls men and devils, brings light out of darkness, has given His Son to save the world, and wills all men to be saved and come to a knowledge of the truth. After tea I preached to the planter's family and a few others, and had a good night's sleep, as I always have after a hard day's work. On Monday I travelled homewards twenty-three miles, and had a service with the Coolies of one estate as soon as they left work. I then rode two miles and held a service on another estate, after the Coolies had got their suppers. I spent a comfortable night at the house of the planter, and rode home the next day thirty-three miles, and found all well, thank God for His mercies. I find these journeys do me

good both in mind and body. I get relief from my usual studies, and thus my brain and nervous system get the waste made up; and the out-door exercise, and pure air, and change of food and water, give tone to the whole system, and put young life into me. This would not be the case if I did not keep both myself and my horse at working-point when at home. I thank God I love my work,—nay, enjoy it, and am confident that I cannot labour in vain. I believe I am where God would have me to be, and doing what He would have me to do; and, I trust, in the way He would have me to do it. What we want is that power which is from on high. Well, it shall be given. We pray for it, and believe for it, and the power and truth and fidelity and love of God, and the blood of the atonement, all bind Him to hear and to pour out His Spirit, and save. It will be in His own way, but it will be done.

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*Extract of a Letter from the Rev. John R. Cameron, dated  
Pietermaritzberg, June 6th, 1868.*

In this town there is still a scarcity of work and money, which continues to be felt by our people. We have a monthly collection in the chapel, which has not been so good for some time past as it ought to be. When the last one was made, I complained that it was not equal to what it ought to be, did each one do his duty, and that, therefore, we should make another on the following Sunday to make up the deficiency. One man suggested that a meeting ought to be called, and the reason asked why they were not more liberal. I replied, that if he found any others willing to help him, they might call a meeting in the name of the men of the congregation, as it was their business. He succeeded in finding a few like-minded; and a meeting was accordingly announced to take place on a certain day, the object of which was not definitely stated, for fear some might be deterred from coming; and, in true native fashion, each one was

requested to bring a small piece of money, to make the meeting a good one. A meeting was held, and well attended. I was not present, as it is desirable and proper that they know and feel that such matters are their own. Many require to be aroused to a sense of their duty in reference to giving, and others who come to chapel are ignorant as to the reason of our making collections. The reasons given for the smallness of the collections, (which, of course, were given by a few who give least to them,) were, there was not enough medicine distributed, and those who were in need did not get sufficient help from the Missionary. I confess that my medical skill is not of the highest order, nor is my assortment of medicine very large; but I do the best I can. No one ever pays for what they get; and with regard to helping with money, I have done more that way than I have found profitable. Contrary to expectation, the collection amounted to one pound twelve

shillings; and they may be better for a time, until the impression made by the meeting passes away.

Our people at Noedaka are busy building a small chapel, the want of which has long been felt by the Missionary. The reason they have always given for not beginning sooner has been, that as the land was not their own, they might leave at any time. They pay thirty shillings a year for as much ground as they require to cultivate. I am sorry to say that they will reap very little this year, as the frost came early and injured the crop. The agent of the property has given a door and frame for the chapel, and we must get windows as we can.

I was lately beyond the Umgeni, about twelve miles from town, and spent a few days, visiting among the natives on a farm belonging to an English friend. He entertained me kindly; and in addition to visiting the kraals on the farm, I preached to those natives who were in his employ, in number forty-four. There are on the farm about four hundred souls. I have

been kindly offered a suitable building to preach in, and I am going to do so on a Sunday, when I expect a good gathering. It is the second time that I have visited the place. There is a young man living there who is a member with us. He is anxious to be a help to his neighbours; but he has not had much opportunity to gain instruction or much experience in the good way. He has, however, as yet done well, and has not disgraced his profession.

I visited in another direction lately a petty chief, whom I visited a year ago. He had removed from where I last saw him, in order to get out of the neighbourhood of some English who had come to settle near him. He was glad to see me, and said that he had concluded that I had given him up, I had been so long in returning. I believe he has been often under conviction, but cannot part with some dear sins as yet. He collected a good company of people, though my arrival was unexpected.

## WEST AFRICA.

### SIERRA-LEONE.

*Extract of a Letter from the Rev. Charles Marke, Native Minister,  
dated Wellington, Sierra-Leone, June 27th, 1868.*

THE Freetown Anniversary Missionary Meeting has passed off well. Missionary sermons were preached on Whitsunday in all the chapels in the Circuit. I preached in the morning, at Gibraltar, from Ezekiel's vision of the dry bones; and in the evening at Kroo-Town, from the words: "Arise, O God, plead Thine own cause." On the following Monday, at seven p.m., the public meeting was held in Buxton chapel, under the presidency of Thomas G. Archer, Esq., one of our most zealous Class Leaders and Local Preachers. The General Superintendent led the devotional exercises, after which he introduced Mr. Archer into the chair.

The chapel was densely crowded; good order and good feeling were main-

tained; and, throughout, the interest of the meeting was sustained by warm, earnest, and effective speeches.

Our people seem now to begin to resuscitate from their grave of financial slumber, which has long been a stigma to our beloved Methodism in this colony. That resuscitation is evident from the fact that the Missionary income of the Freetown Anniversary this year is by far in excess of the preceding year. My Circuit Anniversary will come on next week; and I trust I shall be able to tell you of a proportionate similarity to Freetown,—a similarity not only in the attendance, but also in good order, good feeling, and all terminating in a good finance.


*Extract of a Letter from the Rev. James Fletcher, dated Wilberforce, Sierra-Leone, June 27th, 1868.*

My last was dated February 27th, informing you of the destruction of our chapel at Congo-Town; as I then expected, the seeming evil is tending to good. The people were getting careless, indifferent to the means of grace, and, in fact, their love was growing cold; but this misfortune, and the assistance so opportunely offered by the General Superintendent on behalf of the Committee, is stimulating the people to increased exertion, and improved attendance at the public worship. For the present, and until the chapel is repaired, we hold our services in the Schoolmaster's house, which the people have repaired, so that we might have a dry place during the wet season. Only last Sunday I was preaching there, and baptized one adult and two infants. Though there is much to discourage in connexion with the work of God in this village, there are tokens of good for which I am thankful. The assistance also given towards completing the chapel at Aberdeen is already bearing fruit in the increased and increasing attachment to Methodism, in theory and in practice, of our members. We have arranged to hold the opening services on Wednesday, July 1st.

The work of God in this Circuit is, I trust, generally advancing, if not swiftly, yet silently and surely. At Aberdeen and Murray-Town, especially, there is hope for the present and future; our discipline is becoming more understood, and consequently more cheerfully and thoroughly carried out; but, whilst at both these places there are signs of increase, there does not appear the soul-saving power of God the Holy Ghost. The people seem to join the Church, not because they feel their

sins, but rather because it is the proper thing to do. Our need and prayer is for the baptism of the Holy Ghost. I am thankful to be able to report an increase in the number of marriages lately. The shocking low state of morality is the great drawback we have to contend with; this is to some extent to be accounted for by the ignorance of the females,—ignorant not only of books, but of themselves, and decency as well,—who, in nine cases out of ten, cannot write at all, and read but poorly; of course I am speaking only of the villages with which I have to do. Until we can instil into their minds and hearts right moral views, I do not look with much hope to the progress of the work. "How can this be done? and we shall have to do it,"—I often think; and can only see one way which at all seems feasible: that is the sending out Missionaries who have been in the work, who, with their wives, would have an influence such as a single man dare not attempt to exert. You will understand my difficulty in writing upon this subject; I only do so because of the numbers I can count who have had to be expelled from church-membership, and are now serving the evil one, from this cause. An additional difficulty is the slackness of other Churches. One of them has a "Backsliders' Class," where people living in adultery and fornication may become saints!

How I shall manage this wet season to work the Circuit I do not know; I have not the stamina of last year to sustain me. However, I do not regret coming to Africa; and trust that, as the Lord has helped hitherto, He will bring me safe through.



## WEST INDIES.

### DEMERARA.

*Extract of a Letter from the Rev. Thomas Broadbent, dated Georgetown, Demerara, June 20th, 1868.*

ABOUT the commencement of April, Mr. Greathead and myself drove round the city to try and find out a suitable place to form a third station; we selected a spot as a stand to preach in the open air, and in the week following I preached there to a great crowd of people. We have continued this open-air service every Wednesday evening since, and the congregation increases each week. Three weeks ago the Superintendent took an old house at a nominal rent, just by our open-air stand; and here we have now a regularly organized Society, numbering at present about thirty; and last week we received our first instalment of class-money, amounting to 3s. 6d. All these people have been gathered out of the world from the immediate neighbourhood. Besides this, a Sunday school has been opened, numbering a hundred children; and on Monday next we purpose opening a day school.

Every part of this Colony is open to us, and the people will come and hear

the word; and wherever I go to preach in the open air, I can get crowds of people; and I feel satisfied in my own mind that, if we could just now get another Missionary in this Circuit, not only should we be able to give him plenty of work, but also to pay for him.

The fact is, the work is assuming such proportions that we feel we are hardly equal to it; without egotism, we are "in labours more abundant." The only evening we have at liberty through the week is Saturday; and, as you know something of a tropical climate by experience, you will be able to sympathize with us.

In conclusion, I feel my heart is in this work, and I have a strong attachment to this Colony; and, with plodding and persevering toil, I am confident Methodism will succeed in British Guiana, and as a Church we shall carry the palm. For all the good that is being done, we give thanks unto God; for to His name alone is all the glory due!

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### DEATH.

THE Rev. Jacob Marrat, formerly Missionary in Mysore, died in great peace, after a short illness, at Lambeth, August 7th, aged thirty-two years.

### DEPARTURES.

THE Rev. John Preston, with his family, and the Rev. T. B. Selby, sailed from Liverpool, in the "Nestor," on Tuesday, July 28th, for Canton.

### ARRIVAL.

THE Rev. John Shipstone arrived at Colombo on July 2nd.

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THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £6.65 0. 1s. 9d.

HULL DISTRICT.			EXETER DISTRICT.			PORTSMOUTH DISTRICT.		
	£	s. d.		£	s. d.		£	s. d.
Bridlington...	107	8 6	Exeter .....	20	0 0	Newport .....	22	8 0
Goole .....	28	0 0	Bridport .....	25	0 0	Fareham .....	3	13 0
Beverly .....	42	0 0	Taunton .....	17	0 0	Gosport .....	1	9 7
Grimsby .....	93	0 0						
Hull, West ...	13	10 6		62	0 0		27	10 7
Epworth .....	18	2 6	DEVONPORT DISTRICT.			SHEFFIELD DISTRICT.		
Gainsborough	147	18 7	Tavistock ...	19	7 0	Sheffield, Eben-		
Driffield .....	50	0 0	Callington ...	21	10 0	ezer .....	41	0 0
Barton .....	20	0 0				Do., Norfolk St.	48	4 4
Pattingham ...	20	0 0		40	17 0	Worksop.....	7	10 0
	537	0 1	YORK DISTRICT.					
NORTH WALES DISTRICT.			York .....	4	0 0		94	14 4
Liverpool, Welsh	36	17 0	Scarborough	283	1 11	HALIFAX AND BRADFORD DISTRICT.		
BRISTOL DISTRICT.			Tadcaster ...	181	0 1	Huddersfield,		
Bristol, King St.	13	7 6	Pocklington	145	0 0	Queen St.	23	0 0
Gloucester ...	10	7 10	Malton .....	40	0 0	Bradford, East-		
Bridgend .....	11	4 4	Filey .....	16	12 3	brook .....	21	12 2
Cardiff South	10	7 5	Helmley ...	40	0 0		49	12 2
Risca .....	3	8 11	Pickering ...	165	8 0	KENT DISTRICT.		
	48	16 0	Thirsk.....	70	0 0	Gravesend ...	27	16 2
NORWICH AND LYNN DISTRICT.			Selby .....	107	0 0	Rochester ...	20	0 0
Norwich .....	27	11 9	Ripon .....	30	0 0		47	16 2
Lowestoft ...	11	5 0	Northallerton	35	0 0	LIVERPOOL DISTRICT.		
	88	16 9	Easingwold...	80	0 0	Liverpool, Pitt		
BATH DISTRICT.				1593	2 3	Street .....	26	0 0
Bath Mallet	22	0 0	BIRMINGHAM AND SHREWSBURY DISTRICT.			Do., Cranmer	18	0 0
Bath .....	3	16 10	Wolverhampton	25	0 0	Whitchurch..	10	0 0
	25	16 10	Wellington ...	21	0 0	Warrington....	48	0 0
NOTTINGHAM AND DERBY DISTRICT.			Stourbridge...	12	1 0	Runcorn .....	25	9 9
Leicester.....	40	0 0	Walsall, Cen-			Wigan .....	16	10 0
Castle Doning-	20	0 0	tenary .....	20	0 0	Southport ....	20	0 0
Matlock Bath	10	17 2	Madeley .....	21	15 6	Birkenhead...	17	13 0
Oakham .....	4	7 7	Wednesbury,			St. Helen's, &c.	18	10 0
	75	4 9	Springhead	6	13 0		200	2 9
LINCOLN DISTRICT.				105	9 6	LEEDS DISTRICT.		
Lincoln .....	29	6 0	WHITBY AND DARLINGTON DISTRICT.			Leeds, Bruns-		
Boston .....	37	12 8	Stokesley ...	46	0 0	wick .....	26	13 0
Spalding .....	18	0 5	Stockton .....	40	0 0	Do., Oxford Pl.	34	10 0
Corningsby ...	7	0 0	Barnard Castle	25	0 0	Do., Wesley	39	0 0
Louth .....	25	13 4	Bedale.....	15	0 0	Pontefract ...	61	0 0
	117	12 5	Middleham ...	7	0 0	Wakefield ...	11	5 11
ISLE OF MAN DISTRICT.				133	0 0	Knarsborough	73	6 6
Ramsay .....	20	0 0	NEWCASTLE DISTRICT.			Otley .....	37	2 0
			North Shields	40	0 0	Pateley Bridge	40	0 0
CORNWALL DISTRICT.			Houghton-le-				381	17 5
St. Austell ...	55	0 0	Spring ...	12	12 5	MANCHESTER AND BOLTON DISTRICT.		
Marazion ...	10	0 0	Gateshead ...	11	4 2	Trwell Street	12	0 0
St. Agnes ...	7	19 4	Allendale Town	7	7 0	Oxford Road	48	19 5
	73	19 4		71	8 7	Bolton, Wesley	20	0 0
			MACCLESFIELD DISTRICT.			Bury .....	38	19 5
			Nantwich ...	10	0 0	Stockport, N.	9	4 9
			Northwich ...	8	0 0	Cheetham Hill	12	5 2
				18	0 0		141	8 2

*Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.*

	£	s.	d.
E. T. E., at Messrs. Smith, Payne, and Smiths .....	500	0	0
Legacy of Mrs. Marian Hooper, of <i>Andover</i> , Messrs. W. Holwell and G. Pike, Executors, £50 Reduced Three Per Cent. Annuities, duty free	468	13	6
Sir Francis Lycett (annual) .....	52	10	0
Ditto, for China (annual) .....	52	10	0
Legacy of John Jones, Esq., <i>Derby</i> , Mrs. Mary Jones, Executrix, £50, less duty, with interest .....	52	4	0
<i>Leeds</i> , <i>Hunslet Ladies' Bazaar</i> .....	34	0	0
William Andrews, Esq., <i>Liverpool</i> (quarterly contribution) .....	25	0	0
Legacy of Miss Harvey (annual), by the Executors .....	23	6	8
Legacy of Mrs. Burbridge, of <i>Wintebourne Gunner, Wilts</i> , £15, less expenses .....	14	16	8
Two Friends to Missions .....	10	10	0
Ditto, for Italy .....	5	0	0
Rev. J. W. Irving, <i>Broughton Rectory, Newport Pagnell</i> (annual) .....	10	0	0
Mr. John Whittle, <i>Wreston-super-Mare</i> , in lieu of legacy (second donation)	10	0	0
A Friend, for the spread of the Gospel in India, by Mr. G. Beswick .....	5	0	0
"Trust in the Lord for ever" .....	5	0	0
Thankoffering from C.....	5	0	0
C., mercies received .....	5	0	0
The second half of Bank Note, from an Anonymous Friend, by Rev. Thoruley Smith, <i>Maidstone</i> .....	5	0	0
A Lover of Missions, for Italy, by Rev. Dr. Osborn .....	5	0	0
Mr. and Mrs. Netnal and Family, <i>Calstock, Tavistock Circuit</i> .....	3	3	0
A Thank Offering, from N. J. W. ....	3	0	0
Legacy of Thomas Cox, Esq., of <i>Adderbury, Oron</i> (annual) .....	2	14	0
Mr. Hatchelor, <i>Hornsey Road Branch</i> .....	2	2	0
For Italy, in reponse to the intelligence in the Missionary Notices for May, from the Rev. H. J. Piggott, dated Padua, March, 1868. ....	2	0	0
Mr. H. Treacher, <i>St. Leonard's-on-Sea</i> .....	1	1	0
Mr. and Mrs. Hind, <i>Middlesborough</i> , for Italy .....	2	2	0
Mr. Hunter, <i>Ditto</i> , for Ditto .....	1	0	0
Mr. Brown, <i>Ditto</i> , for Ditto .....	0	10	0
A Lover of Missions, towards a Missionary for Malta .....	1	1	0
A Friend, (W) <i>Longsight</i> .....	1	5	0
Mrs. Ayres, <i>Oporto</i> .....	1	0	0

JUVENILE MISSIONARY ASSOCIATIONS.

	£	s.	d.
Gravesend .....	17	6	7
Bayswater .....	12	11	7
Hackney Road .....	12	10	0
Jewin Street .....	10	10	5
Harrow Juveniles, one halfpenny per week, by Mr. Blake .....	1	0	0
Tavistock .....	5	14	0
Plymouth .....	5	8	6
Walcot Sunday School, &c., Bath .....	3	16	10
Studley Road .....	3	10	0

*Thanks, &c., to Mrs. Snowball, for a box of useful and ornamental articles for the Bazaar at George Town, Demerara, to the care of the Rev. T. Broadbent.*

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SEPTEMBER 25, 1868.

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*The*  
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RELATING PRINCIPALLY TO

**THE FOREIGN MISSIONS**

UNDER THE DIRECTION OF

**THE METHODIST CONFERENCE.**

MISSIONS COMMENCED, 1769.]

[SOCIETY FORMED, 1812.

**For OCTOBER, 1868.**

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Jubilee Fund .....	4

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SEPTEMBER 25, 1868.

NO. 178. THIRD SERIES.

## WESLEYAN MISSIONARY NOTICES.

OCTOBER, 1868.

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ALTHOUGH we seldom insert communications from our brethren in France, it must not be supposed that we have little concern about the spread of Methodism in that great empire. At the late Conference in Liverpool, the Rev. Jean Paul Cook delivered an earnest and eloquent address, which was heard with much interest and satisfaction, and in which he supplied valuable facts and statistics illustrative of the progress of Methodism in France, especially during the last sixteen years. Among other things, he stated that in France there are at present 30 ministers, 184 chapels and preaching-places, 110 local preachers, 2,125 members and probationers, 11 day schools, 57 Sunday schools, and about 10,000 regular hearers. But the French brethren have to struggle with great financial difficulties. They have exerted themselves to the utmost to develop local resources, and they have reduced their expenses to the lowest possible scale; and yet there is a serious and accumulating annual deficiency. The necessities of the case were carefully considered at the last Meeting of the General Committee; and it was at length unanimously resolved to make a donation of £1,000 for the present year, in addition to the grant of £3,700, for the carrying on of the work of God in France. We are quite sure that such is the deep and general anxiety which our friends cherish for the maintenance of a pure Protestant Christianity in the midst of the gaiety and scepticism of France, that they will thoroughly approve of the generous action of the Committee; but those friends must remember that for every item of additional expenditure the Committee are compelled to reckon on a proportionate augmentation of the ordinary income of the Society.

Our foreign intelligence covers a wide field of Christian work, and furnishes encouraging evidence of the enlargement of the kingdom of Christ. Mr. Scott, writing from Colombo, mourns with us over the graves of Messrs. Squance and Hardy; but gathers from these admonitory events motives for more unreserved consecration and more self-sacrificing service. He pleads hard for the establishment of a superior Anglo-Vernacular institution at Richmond Hill; and assigns four reasons why such an institution should be commenced forthwith. Mr. Kilner's journal of the visitation of his stations reads like a chapter from the Acts of the Apostles. Few men are in labours more abundant or in perils more imminent; but none of these things move him. Nothing can be more truly apostolical than to see an earnest

Missionary surrounded by a band of Native Ministers, and all intent on saving souls.

From South Africa the tidings are unusually cheering. Mr. Rayner, writing from Tsomo, says, "We have now twenty-five preaching-places, thirty preachers, and twenty-eight classes; and this in a land where, three years ago, the bush-buck and the hart-beast roamed unmolested." The genuineness of the work of grace in the hearts of the people is verified by the wonderful transformation in their habits: whereas formerly they were ignorant and immoral almost beyond conception, they are now athirst for spiritual knowledge and examples of godly virtue.

The West Indies are still in many places favoured with a blessed revival. Demerara especially has been visited with a signal baptism of the Holy Ghost.

But no portion of the "Notices" will be read with more grateful delight than the account of the baptism of six Chinese at Castlemaine, in Victoria. There is quite a colony of Chinese there, among whom a native Chinaman (Leon-on-Tong) has, for some time, been labouring. He has already been permitted to reap the fruit of his labours. But, as he speaks for himself, we recommend our readers to peruse his artless testimony. Nor must they overlook the confession of his converts. In this glorious movement it is not difficult to see hope for the celestial empire.

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## CEYLON.

### SINGHALESE DISTRICT.

*Extract of a Letter from the Rev. John Scott, dated Colombo,  
June 15th, 1868.*

I CANNOT begin this letter without offering a tribute of respect to the memory of the two veteran Ceylon Missionaries whose deaths have recently been announced to us. The Rev. T. H. Squance laboured in the Northern District, and is but slightly remembered in this part of the island. But as one of the first Wesleyan Missionaries who landed in Ceylon, his name has been and must ever be held in affectionate regard by us; and he rendered an immense service to the Singhalese District by his part in the conversion of our first Ceylonese Minister, the late Rev. W. A. Lalmon. I see a well-informed writer in the "Watchman" states that Mr. Lalmon was brought to a knowledge of the truth while Mr. Squance was conducting an open-air service after an attack of fever. The tradition which reached

me at Galle was, that the first sermon preached by a Methodist Minister in Asia was delivered by Mr. Squance in the Dutch Church, Galle, and that Mr. Lalmon, then a young medical man, led the responses of the Liturgy. Under the sermon he became deeply convinced of sin, and after an interval of earnest seeking found peace with God. That is the account as it was given me, I think, by Mr. Lalmon himself; but whatever were the precise circumstances of the event, it will remain a fact of the deepest interest, that one of the first persons converted through the instrumentality of the Mission should have become an earnest and consistent Minister of Christ. This success was a fit beginning to a Missionary career so noble as that of Mr. Squance.

The death of our dear and honoured

friend, the Rev. R. Spence Hardy, has been felt as a personal affliction by every member of our Mission. It was so entirely unexpected, that the sad event for some time could scarcely be realized. We understood that Mr. Hardy's departure from Ceylon in 1865 was a final one; but we felt that his sympathy and counsel for our Mission might be depended on, and some of us looked forward to seeing him again after the lapse of years in England. We can only bow in submission to the will of God, and begin gradually to recall the numerous excellencies of character and life in Mr. Hardy, which afford so illustrious an example for those whose lot it is to labour with him.

He was a wonderful man. His personal blamelessness and piety; his ministerial devotedness; his extraordinary activity and disregard of bodily toil as a Missionary; the thoroughness, extent, and value of his Oriental scholarship and publications on Buddhism; the diversity of subject and treatment in his other literary productions; and, not least, his enduring services as a Singhalese author to the native church, prove how well he used the many talents committed to him. But it is his true kindness and Christian friendship, lost to us for a time, that we sorrow for the most.

The Colombo newspapers have contained articles in praise of Mr. Hardy's character and attainments. On the 8th inst. I preached a funeral sermon at Morotto, at the close of which several Native Ministers gave their reminiscences of his Missionary labours. Last night a very large congregation assembled at our Pettah chapel, when I endeavoured to show, by a narrative of his life, how Mr. Hardy had in all things approved himself as a messenger of Christ.

It is a remarkable and solemn thing that during the early months of this year our Society should have lost such supporters as Dr. Hannah, Mr. Scott, and Mrs. Farmer; and that three of those who had engaged in the Ceylon Mission, viz., Mrs. Kessen, Mr. Squance, and Mr. Hardy, should have

been removed from their friends on earth.

It being difficult, indeed, almost impossible, for all the Colombo work to be attended to in my absence, I have been unable for some months past to give proper attention to our country Circuits. In the week before Easter, however, I visited the Negombo and Seedua Circuits, and was much pleased with the large congregations which assembled on each evening of my stay at Kurana and Seedua. On Good Friday a very large number of natives attended the Singhalese service in the Negombo chapel. Shortly afterwards the usual congregation heard an English sermon. At the close of each of these services on Good Friday, the Lord's Supper was administered.

My venerable colleague at Colpetty, Mr. P. G. de Sylva, has been seriously ill for the last two months. I have been greatly assisted in providing for the appointments, by the readiness of Mr. D. H. Pereira to take the Portuguese service at Colpetty, at the close of his day's work in the Pettah.

Our English service at the Pettah chapel has been well attended, but members require more pastoral oversight than I have been able to give. We are thankful that a new Missionary is on his way, and trust that he will shortly arrive.

There is a measure which I am anxious to press upon your consideration, as of the greatest importance to the prosperity of our Mission; viz., the appointment of a Missionary thoroughly qualified to take charge of a superior Anglo-Vernacular Institution. In what part of the District that Institution should be placed is not of great consequence; but the most convenient locality, in every respect, would be Richmond Hill, near Galle, where we have a good Mission house and a considerable extent of land. It should be understood that we do not in the least wish to establish a rival to any existing school, but to meet an urgent necessity. We need such an Institution: 1. To give a good education to our theological students. These now reside at Richmond Hill,

and receive a good training in divinity and Singhalese literature; but the Ministers of the Galle Circuit have neither time nor strength, without neglecting other duties, to give them much instruction in other subjects. Now that our work is so largely dependent on the Native Ministers, it is not merely desirable, but essential, that they should be men of respectable attainments, and well informed on general subjects. It cannot be necessary that I should add one word in urging this on your attention. 2. We have now a small class of promising lads from Morotto, under the care of Mr. D. H. Pereira, in the Pettah; these are being trained as school-masters. Considering the deplorable deficiencies of our older teachers, I trust we shall always have such a class; and it would most suitably be placed under the oversight of the Principal of the Institution. 3. We now make no provision for the education of the children of Native Ministers. In the Institution we

should be able to teach the Ministers' sons at a low rate, if not gratuitously; and, at all events, this would secure to them an education under Methodist influences. 4. The remaining reason for such an establishment is, that it would enable us to train such of the children of our people or of others as may be entrusted to our care. While we do not wish to compete with any of the superior schools now existing, it is clear that we are neglecting a most important means of usefulness if we do nothing for the more influential and intelligent classes of the community. Many a promising lad from our country congregations has been lost to us through our making no provision for any but elementary education. Ever since my return to Ceylon, I have had to refuse several most earnest applications to take boys to be educated as inmates of my family; and I am certain that very many native gentlemen would gladly place their sons in a superior Mission-school.

---

*Extract of a Letter from the Rev. D. P. G. Ferdinando, Native Minister, dated Colombo, May 26th, 1868.*

WITH humble thanks to God Almighty for His continued mercies, I embrace the privilege of writing you my second quarterly letter, giving a brief view of the work in this station, confining myself to the work in Mutwal, Madampitiya, and Welisara.

**Our Prayer-meetings.**—At the beginning of the year, we had a week of special prayer-meetings in our Mutwal schoolroom. Thanks be to God, it was the most blessed week that I ever enjoyed in this station. The attendance was encouraging, the Spirit of God was with us, and we were so blessed that some of our members were strengthened and revived.

**Our House-meetings.**—Some of these are also very encouraging and well attended; and, by the help of God, they were the means of converting a few souls to Jesus.

**Our Congregations.**—Our Sabbath attendance is not very numerous, but I believe that it is composed of real

worshippers. Also I can say that there is a slight increase in Madampitiya; and if there is any means of going to Welisara even once a week, on week-days also, then we can do much good there.

**Our Classes.**—With the exception of one, all the others are encouraging: the members are regular in attending, and are growing in grace. Lately, in a village near Madampitiya, we have organized another new class, which, for the present, is composed of five members.

A few months ago a man, who was living carelessly, without any religion whatever, heard me preaching in a graveyard at Welisara, witnessing about the peaceful death of one of our sisters there, and was struck by the Spirit to receive the Gospel; he came to the chapel on the following Sunday and joined with us; and may the merciful Father keep him faithful to the end.

For the present the apparent success in all the parts of the station is very little, but we hope to see brighter days in this land. And I conclude my letter, begging that we and our people may be remembered in prayer.

---

SEEDUA.

*Extract of a Letter from the Rev. H. Pereira, Native Minister, dated Seedua, May 16th, 1868.*

It is now nearly fourteen months since I came to take charge of this station, and during this time I have been able to visit all the villages connected with this Circuit, and go among the people, and be acquainted with most of them. Soon after I came here I had also to pay my attention to pulling down the old chapel at Seedua, which was dilapidated, and erecting a temporary building, until we get built a substantial and permanent one. And forthwith I began with the work, and was able to finish it by August, and to hold Divine service in it by the close of the same month. After I got free from attending to this building I began my pastoral duties with regularity, which were interrupted for some weeks by my being attacked with a disease from which I recovered by degrees, and have since been able to resume my work. I am now, by the blessing of God, enjoying my usual health, and expect the Divine blessing on my feeble efforts.

We have fifty-six full members and twenty-seven members on trial, who meet in class with some regularity. They are generally growing in grace, and evince a desire to be nearer to God. A few people were lately ad-

mitted to the class, and they are regular in it, and grow in seriousness. We have weekly prayer-meetings in some houses, which are well attended. Some people who were negligent have begun to attend the means of grace lately, and seem to have had some concern about their souls.

Our congregations are comparatively good, and some are improving. Our schools are also improving, though very slowly, both in number and progress. We have here, as in other places, some obstacles to conveying vital religion to the hearts of the people. Some forty years ago there were only a very few families of the Romanists; but at present their number exceeds perhaps that of the Protestants. I see now more and more the importance of family visitation with regularity, which we have been able to do lately; and by this means we can expect, under God, to rouse our people to the means of grace, keep them up in faith, and secure them from joining with the irreligious.

I am happy to say that our work here, amidst many trials, is in a healthy state, and I have some prospects of more success.

---

GALLE.

*Extract of a Letter from the Rev. James Nicholson, dated Galle, May 25th, 1868.*

DURING the first three months of this year we had a succession of changes in the Ministers of the Circuit, which, I believe, will have the sanction and blessing of our Master and Lord. The Rev. G. E. Goonewardana has been removed, in accordance with Methodist rule and usage, and has our most happy and grateful remembrance. Mr. Goonewardana was presented with an Address, in retiring

from the Circuit, and a purse of £30 from the Galle friends, in acknowledgment of their esteem for his character and worth, during fourteen years of earnest, faithful service.

The Rev. D. De Silva has received a cordial welcome among us, and entered upon his work with the best of all qualifications,—an ardent desire to be useful to the people under his care.

The Rev. J. A. Spaar is appointed

for the special benefit of the Portuguese Society in the Fort of Galle, and to render me assistance in carrying on our English work. This arrangement is one for which I feel very thankful; and hope the kind offer of our friends to raise an additional sum for Circuit money, on account of his appointment, will meet with your approval, and trust our united efforts will receive the blessing of God.

There has been nothing of a particularly interesting nature in the Circuit lately; but all the various departments of duty have had our constant attention, and we feel encouraged to ask in faith for deeper spiritual life, with quickening power in the outer work.

You will be pleased to hear that the Ragged School is successfully progressing: both tailors and shoemakers are engaged with the boys, and sewing is taught to the girls; in addition to the school-house for each division. We have had three additions to the male class of our English Society; one being an aged man, who found peace with God at the commencement of this year: another is a youth, whose sins were forgiven last month, after our levee at the Fort: a third is one

who has not attended class for nearly three years, but who now comes again to enjoy Christian fellowship. Several backsliders have been restored in the Portuguese Society: and we feel that God has not forsaken us.

I have been twice to Matura, Belligam, and Ratgama since our District Meeting: and have also visited Goddapitiya and Amblamgoda. The last mentioned Circuit will greatly benefit by Mr. Goonewardana's appointment: he is extending and carrying on the work with energetic goodwill.

My fever of last year has again returned, with the hot season in March, and still troubles me daily. I did hope and believe it had quite left me; but it is such an insidious disease, and lingers so long in the system, that I feel afraid to give any opinion as to its eradication. I have had good medical advice, and am taking the very strongest remedies: but must rely upon God alone, for aid and direction in this matter.

He who sent me to Ceylon with so clear a call, and who has given me so many days of joyous toil, is still my Refuge, my Fortress, my Guide: and I can trust Him with my all.

#### TAMIL DISTRICT.

##### BATTICALOA.

*Extract of a Letter from the Rev. John Kilner, dated Batticaloa, July 4th, 1868.*

I SEND you a few hurried lines. On the 26th ultimo, I left Jaffna for a visitation of the stations in the south; and was accompanied by Mrs. Kilner and my colleague, Mr. Rhodes. Our first stage was from Jaffna to Point Pedro. We noticed along this route striking evidences of industry and skill in native agriculture. What was once an unbroken wilderness of barren rock, is now a succession of well-cultivated gardens. In one of these gardens we counted some thirteen wells. Each of these had to be sunk from twenty to forty feet through strata of limestone, at an enormous outlay of time and money. Men, women, and children were busy as a hive of bees in summer time.

Some of the sturdier sort were treading the well-sweep like tight-rope dancers. Some were guiding the stream by the foot or hand to the remotest plant. Others were digging in rows of ten or a dozen, with most manifest interest in their work, preparing for a second or a third crop this year. The millet was in fine condition, the tobacco nearly all reaped. One could not resist the impression, that the energies of these rusties will form a fine basis for Christian character when once they are won for Christ. The Tamil man can work when he enjoys the harvest, and can combine where self-interest is secured. Point Pedro was reached after some five hours' deafening rattle.

and drumming; for it seemed as though every screw and bolt of the conveyance were put together for no other purpose than to advertise itself *en route*. Mr. De Holdt, of the Ceylon Medical Service, had, according to previous arrangement, his infant ready for baptism. It was an interesting service. Several were present who, for some time, have been drifting from the ordinances of religion. These, when spoken to, promised better things for the future. After Mrs. Kilner had put away some of the personal property of poor Mrs. Scott, who had so suddenly left for Madras, we had a hurried repast of rice and curry; and about midday embarked on the "Seva-sundra-Paravi," a native brig of thirty-four tons.

The heat was intense, the ship everything but pleasant. Some hesitation was manifest in getting under way. Canoe after canoe discharges its freight of living mortals into our ship. Already we number seventy-five, and the cry is, "They come." I entered a protest against any further delay. The anchor is at once up; we swing round, and are under sail for Trineomalee. The Captain offers us "the cabin," so called. Very kind of him, no doubt; but as it is only a dark, ill-ventilated portion of the hold, we decline the offer for unnumbered reasons, animate and inanimate.

We prepare to make our home on the deck. Mrs. Kilner settles down between a coil of the ship's cable, which, by universal consent, is the safest place on deck. A rude awning gives us a very ambiguous protection from the sun. The scene before me was singular. Mrs. Kilner, a foot to my left, coiled in her resting place. My colleague poising himself on a water-cask, holding on by the rigging, as the little ship lies over; and right along that side of the deck upwards of thirty natives,—Moors, Hindus, Romanists, with marked diversity of feature, gesture, and dress. Among them, half a dozen women, with as many children, crouch together, the very images of fear and distress. To my right, and not a cubit from my elbow, squats a Mohammedan Priest,

on his deerakin, and holding a sort of walking-stick with a battle axe as a knob, as if to evidence the nature of his aggressive power, and the logic which he has at hand for his opponents. Along that side of the ship is a crowd of natives: not room on deck for a hat-box. Every available inch is occupied by some human individual or other. My servant boy, faithful John, gives the Captain an exact inventory of our packages. A very necessary precaution this, when our ship is so crowded with passengers. An old Moor takes out his well-worn rosary, and prays for a long time, with intervals of a glance around, evidently to see whether he is sufficiently noticed. "They pray to be seen of men."

The wind is light, but fair. About sunset wind veers ahead, our little craft stands out to sea. Motion rapidly increases. We drive on: the poor natives huddle together, and many a scream is heard as a wave breaks over the ship. We near the shoals of Mulliteevo; the lead is kept going; now ten fathoms; now six fathoms; now three. All is anxiety; it is midnight. Another sounding brings assurance, "*pagum-aru*," "fathoms six," and then ten. We have crossed the shoal; and as the wind is more favourable we hug the shore. Did you ever try to sleep under such circumstances? So have I; but never succeeded. Sleep was impossible. Day dawns, we see Pigeon Island in the distance. About half-past nine, A.M., we sail under the bluff headland on which Fort Frederick stands, and are soon at anchor. In half an hour we are on shore. We resolve to make an attempt to walk to the Mission-house. We start. The heat is intense. We call on our way at the house of our dear friends, Mr. and Mrs. Crabb. They insist on our taking up our abode with them. Mr. Brown is soon over to welcome us. He is looking very well, considering the sharp attack of fever from which he has just recovered.

We at once arrange for meetings, preachings, &c. On Sunday morning, I preached to an attentive congrega-



tion of Tamils. Here was a good influence. There were several typical features about this congregation: for example, there was E. S—, Esq., the Chief Mudaliar of the Province, a son of the now sainted Daniel S—, of Batticaloa, and twenty years ago a pupil of mine. Now he holds the very highest position a native can hold. May God keep him a steady Christian, and may his influence be for good! There, too, was S. M—, a man of rare faculties and knowledge, one of my former pupils, yearning after Christ; yet afraid of the terrible avalanche which awaits his decision to avow Christ as his. The struggles through which this man has passed would fill a volume. O when shall this captive go free? Then, as though courting obscurity, I espied J. C—, a man whom I baptized some twelve years ago, but who fell away under the crushing applications of home influences, and wandered long and wide from Christ: now he is reclaimed. I confess my heart was touched at these sights; and when I saw that the highest native official of the province was a steady member of our Church; and the intelligent, philosophic Hindu feeling after power to witness for Christ, and the poor backslider of a dozen years brought back to Jesus and to a sense of sins forgiven; I could repose on the power which had wrought these wonders, and cry, "Awake, awake, O arm of the Lord!" In the evening Mr. Rhodes preached a very effective sermon in English. Mr. Brown was cheered to find that as this was the first quarterly collection he had made, the amount was three times as much as he had anticipated. On Monday, I spent the early part of the day in looking over the Mission premises, school, &c. The English boys' school needs immediate repair; to which Mr. Brown will attend, charging costs to the school account. The Native Minister's residence was examined; and I must say, it is really not fit for our native brother and his family. Measures should be at once taken to give to our beloved and valued colleague a suitable house,

where at least health will be possible, and study practicable. There is a block of land adjoining our premises, which is in the market, and £23 will put us in possession. As Mr. Brown engages to raise a moiety of this amount on the station, I led him to hope that the Committee would not refuse to grant the other moiety. Our brother will take steps accordingly.

On Monday evening, a large Tamil audience was convened in the school-room at Perunteru; J. Crabb, Esq., in the chair. I spoke for an hour on the Bible. There was the most unbroken attention throughout. Many of the most respectable Hindu families were represented. Some of my old adversaries, who bitterly opposed me in years past, listened; and, when all was over, said, "All is true: good, very good. We can object to nothing which has been said." Our dear colleague felt much encouraged by the gathering. Here is scope for prayer. O, if our dear friends at home travelled with us, would they not ceaselessly pray for the fertilizing power? Let me request them to pray for our brother on this station, and for his native colleagues. Surely God will yet visit Trincomalee.

Tuesday at sunrise I held a meeting in the chapel for the agents of the Mission. I spoke as God helped me, on the need of the Holy Spirit to empower us to witness for Christ. Several fervent prayers were offered. Each agent spoke his experience, and referred minutely to his work among the heathen. I was pleased, I was thrilled with joy, to hear so clear, so simple, so definite, and so full a testimony borne by these Tamil men to a personal enjoyment of a present salvation, and to glowing hopes of the conversion of their countrymen; especially their references to an absolute trust in God for all success.

It was a refreshing season to us all. Mr. Brown said, "Last year, when you visited us, you spoke of individual action and concentrated effort. This plan was adopted; and one who had been a backslider for many years has been reclaimed to Christ." Each agent engaged to begin a more definite

work of Missionary aggression at home, and with the members of his own family and heathen relatives. Here, again, is a point on which the churches at home might concentrate prayer.

On Tuesday evening we held a meeting in the chapel, the purpose of which was to organize a branch Bible Society; H. Pole, Esq., the District Judge, was in the chair. This was a most successful meeting, and a manifest sign of progress.

The condition and claims of this station had my most deliberate attention. It appears to me very expedient that our Native Minister should be allowed to remain here, and consolidate and complete plans of usefulness, though Point Pedro will lose his services. Our native brother is working most industriously, and not without success: both the Europeans and natives hold him in high esteem. Mr. Brown has been very ill, having had a severe attack of fever. He is now rapidly recovering, and is laying hold of his work in thorough earnest. His faithful Tamil servant attended to him during his sickness with as

much tenderness as usual. Nevertheless our brother felt his loneliness at this time. And such a position is one of unenviable hardship. Lieutenant and Mrs. Molesworth were remarkably kind to our brother in his sickness. Mr. Brown pointed out to me somewhat despondingly the ample provision which the premises supply for a girls' school: of which form of agency this part of Trincomalee is lamentably deficient, and asked when it would be possible for him to begin the work among the poor degraded women of the land. I referred him to the Committee. My own impressions are, that such a station should have a married man, if possible.

My notes on Batticaloa I must put into shape for another letter. We have had hard trials, and in abundance: but our faith is as firm as ever in the ultimate and proximate triumph of the Gospel.

Pray for us; for the Missionary who has to work a station single-handed, and for the staff of Native Agents which God is giving to us. Hitherto our health is good.

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### SOUTH AFRICA. QUEEN'S TOWN DISTRICT.

*Extract of a Letter from the Rev. William B. Bayner, dated Tsomo, Transkei, June 5th, 1868.*

You will be glad to hear that the work of God is advancing in this Circuit. Although it has been on the "Minutes" only two years, it has already assumed proportions which, a few years ago, we should hardly have dreamed of. You will remember that in that portion of the Transkeian territory allotted to the Fingoes, you have two Stations,—Butterworth and Tsomo. The last District Meeting, in order more nearly to equalize the two Circuits, took from Butterworth the valley of the Ixilinx, and joined it to the Tsomo Circuit. This valley runs along the base of a chain of hills,—you would call them mountains in England,—and stretches away into extensive, uninhabited flats. A large number of people have located them-

selves on the slopes of the hills, and along the river; and although many are still heathen, yet a larger proportion of them are under the influence of the Gospel, than can be found in most other parts of this new country. A Native Evangelist is labouring amongst them; and all the organization of Methodism is in full force. This addition to the Circuit at first almost overwhelmed me. I thought it quite as large as could well be managed by one man before; but happily the Mission residence is exactly in the centre of the Circuit; and although many of the places are forty miles apart, yet only one, I think, is more than twenty miles from home. We have now twenty-five preaching-places, thirty preachers,

and twenty-eight classes; and this in a land where, three years ago, the bush-buck and hart-beast roamed unmolested. But, although our work is so extensive, ninety per cent. of the inhabitants are still heathen. In some instances there are whole locations without a single professing Christian. So that, however vigorously we may work, long years must pass away in arduous but happy toil, before this mass of heathens can be enlightened and saved.

We have taken possession of the land in the name of Christ; and are striving mightily to beat back the powers of darkness, and to bring the people into subjection to the Saviour; but the heathen rage terribly, and steel their hearts against the light; and when we succeed in turning a sinner from the error of his ways, a host of heathen friends rally round, and use their utmost efforts to turn him back from God. If only our friends at home could understand the rigour of the contest in which we are engaged, and could realize the alternate hopes and fears which toss our minds, they would, I am sure, more frequently ascend the mountain of prayer; and, like Moses, lift their hands to heaven, while we their messengers strive with the enemy in the battle.

Having purchased a good family waggon a few months ago, I resolved to spend a large portion of the present winter in holding a series of special services in different parts of the Circuit. We manage something like this. A word is sent to the chief of a location, "On a certain day the Missionary is coming with his people; get us a hut for them to sleep in, and have a good gathering of your people." In the mean time, the waggon is got ready, which is to be our home, night and day, for a week or two; and the Missionary, with his wife, children, and servants, starts for the appointed place with as many Leaders, Preachers, and others of the Society at home as can conveniently go. The day after our arrival we commence work in earnest. Our preaching-place

a hut, our home the waggon; and

here we preach, and exhort, and sing, and pray, with little intermission, except to sleep, for three or four days. The last day is devoted entirely to the Society, ending with a Lovefeast and the Lord's Supper. We have already paid four of these protracted visits; and the Lord has been pleased very graciously to bless our labours. The Churches have been quickened into new spiritual life, and many have professed to be converted.

We have just returned from our most distant out-station, having been eight days away. Fourteen separate services were held during five days; ten Local Preachers and two Evangelists were present, and an average of about one hundred. There was a blessed outpouring of the Spirit. Twenty penitents presented themselves, nearly all of whom professed to have received pardon before we left. But as many of them are members of other Churches, our increase there will only be, perhaps, about six. Before leaving, all the members and new converts were called together, to converse on Kaffir beer-drinking and other heathen customs still lingering in the Church. The result of a very interesting conversation was, that the whole Society promised entirely to abstain from beer, to put away *all* heathen customs, to be wholly the Lord's. God keep them faithful to their promises! This is what we want,—a pure Church in the midst of heathendom to be a living witness for God and the truth.

The next morning we started for home, accompanied, for some distance, by many of the members rejoicing in the blessed work the Lord had wrought amongst them. The Chief, who is a heathen, came to "*bulisa*,"—say good bye. He said, "The Missionary must not despair, although we have not repented. Keep on knocking; God will yet work in our hearts." This man was deeply wrought upon at one of the services; the tears flowing down his cheeks told of the struggle within. But he is a polygamist, and had just married another young wife, for whom he had given a number of cattle. The struggle centred here:

he must either fight against these convictions, or give up his wives; and he chose the latter.

This system of polygamy is the obstacle to the progress of the Gospel in this country. It meets us at every turn; and is constantly throwing difficulties in our way.

Towards the end of last year, a heathen woman became convinced of sin, and finally became a Christian and joined the Church. The day she found pardon, she went to her husband, who had three wives; and told him that now she was a Christian she must leave him. He replied, "I cannot say anything to you, for I also believe the word of God; but don't go away just yet, for the sake of these little ones." One had not long been born. She consented. A little while after, another of his wives became convinced, and joined us. About a month ago we were holding these special services near this man's place. He was present at the first service. At the close of the sermon, all who were willing to serve the Lord were requested to declare it by standing up:—this man stood amongst the rest, but did not come forward as a penitent. The next morning, one of the brethren went to him, and said, "Did you understand what you were doing yesterday?" He said, "I understood, but I did not see my way. For a long while the word of God has been working in my heart; but I was fixed about these three wives of mine. At first I tried hard to throw it away; but it wouldn't go; then I thought, 'Well, I'll send home two of these women, and demand the cattle back;' then I thought, 'This will hinder me in the path, and I shall not find peace with God.' I was like this yesterday, but I went home and thought about it; and now I have made up my mind. I shall put away two wives, and marry the other; and say nothing about the cattle I have paid for them." This was before the service: when the preaching was over, he came forward with the penitents; and before the

first prayer was over, found peace with God, and has been enjoying His favour ever since.

Such facts as these are often presenting themselves; and they show the heathen the power of the Gospel, and the reality of the work of God. But the progress of the work is rousing the active opposition of the heathen. Several petty Chiefs of sections bitterly regret having encouraged us to preach in their kraals. One, who was the first to establish preaching amongst his people, is opposing us with all his might. During last year six of his household became converted and joined the class. As these events happened one after another, we could see the change coming over him; his courtesy gradually changed into rudeness, and his professed love into indifference, and finally into hatred and defiance. Just at this crisis his favourite wife yielded to the power of truth, and joined the Church. This exasperated him beyond all bounds, he drove the preachers from his kraal, but we continued preaching at the next. He then tried to turn his wife by threats; but she was firm. Coming home a few days after, he found the Leader there meeting his class. Throwing off his blankets, he stood naked in the doorway, and threatened to assagai the first who attempted to pass: he then made fast the door, and called for a fire-stick to burn down the hut, but nobody obeyed his mandate; and after keeping the whole class confined a considerable while, he condescended to let them out. A few nights after this, he crept into the woman's hut at midnight; and, shaking his assagai over her, told her now he was going to finish her. She sprang to her feet, seized both his hands, and held him firmly until her cries brought assistance, and she escaped. Last Sunday he kept her a prisoner all day, to prevent her hearing the Word. So the case stands at present. I do not know how it will end. Such are the lights and shadows of our position.

PIETERMARITZBERG.

*Extract of a Letter from the Rev. Richard Hayes, dated Pietermaritzberg, May 5th, 1868.*

At Pietermaritzberg, our services are generally very well attended; the congregations are attentive, and there are evidences of the presence and power of the Lord in connection with the preaching of the Word. The clear, definite results of our labour, however, seem but few and small. We trust our labour is not in vain in building up believers, and in keeping a fold for the people of the Lord. But this is not the main end of our mission. We want the soul-converting power "to attend our ministry." We trust, also, our influence as a people is useful as a living example of the form and power of godliness, and as a check upon the practical infidelity and Ritualistic nonsense around us. There is abundant need of such a check; for this practical infidelity is productive of the basest immoralities; and is fostered, on the one hand, by preaching from high ecclesiastics which, though it does not openly and avowedly deny God's Book, does what is even more dangerous, casts doubt upon its revelations; and especially upon the imperativeness of the commandment, and the certainty of the doctrine of punishment. This teaching seems to be as true a mouthpiece of the devil as the serpent in the garden of Eden was. "Hath God said, Ye shall not eat of every tree of the garden?" and then, "Ye shall not surely die." As it was in the beginning so it is now; if these two things be doubted, the way to sin is easy. This infidelity is fostered, also, by mere forms of worship, laughed at by shrewd, sensible men of the world, and as unproductive of moral and spiritual good as the Phariseism of the time of our Lord was, and for the same reason. It attends to long prayers and broad phylacteries for pretence, and forgets the justice, righteousness, and faith.

We have commenced an out-door service, held, on the Sunday afternoon,

in a neglected part of the town, which we hope to be able to continue. It is only just commenced, so we are not able to say much with respect to results, or even with respect to prospects. Hitherto, however, the attendance has been cheering; and the people have been very attentive and orderly. The service is much needed; and it would be well if we could put up a small school chapel, and hold a regular Sunday afternoon and evening service. The inhabitants are not merely among "those who want us," but among "those who want us most."

Our congregations in those country places which we can supply every Sunday are encouraging; and we have not been without success. At York some new members have been added to the Society. At Broughton we have established a Class Meeting; and we have had hopeful signs of success, since the chapel was finished, in an earnest attention to the public means of grace. The difficulty with many of our country places is that we are able to meet them so seldom. The interest of the people seems to flag between the services, when those services are held not oftener than once a month or twice a quarter. At these remote places, the population is very scattered. Our congregations are sometimes gathered from a radius of seven or eight miles; and in the summer time, when the traveller is exposed to our drenching thunderstorms, it is easy for people to persuade themselves that it is better to stay at home, and go to the service next time. The best thing we can do is to visit them at their homes, so far as we are able. But we can do only too little in this way, as the distances are great; and when we do our travelling as quickly as possible, we are often riding four days out of the seven.

## BRITISH GUIANA.

### DEMERARA.

*Extract of a Letter from the Rev. John Greathead, dated Georgetown, Demerara, July 23rd, 1868.*

WE have had a glorious six months of happy toil, and, at the end of June quarter, an increase in the Circuit of five hundred and fifty-four, and four hundred and fifty-two on trial, making in all one thousand and six. I could have counted two hundred more; but I have kept a back watch, although I do not apprehend any falling off. The work is going on, the people are willing, and God is blessing the word abundantly. In June quarter, 1866, the Class and Ticket money for the entire Circuit amounted to £164. 4s. 5d.; in June quarter this year (1868), the Class and Ticket money amounts to £293. 4s. 9d., being an increase of £129. 0s. 4d.

I have also raised at Trinity, by special efforts during the quarter,—viz., a trip in the steamer, £30; a *soirée*, £60; and members' contributions already paid in, £130; there is a balance yet to come in,—total £220; this is towards school-house repairs. I also got £208 6s. 8d. from the Board of Education, for the same purpose. We are making similar efforts all over the Circuit; and I shall get upwards of £1000 by special efforts this year; and if Providence continues to bless us, we shall have an increase in Class and Ticket money of upwards of £400.

Trinity is overcrowded. We have prayer-meetings on Monday and Tuesday evenings in the chapel. We have in various parts of the city fourteen cottage prayer-meetings on Wednesday nights, which have done great

good. We have eighteen open air services every Sabbath, in Georgetown, in the back streets and yards. We have the public band-meeting on Saturday night. O, it is a glorious meeting, a most delightful preparation for the Sabbath! The Church is united, Local Preachers and Leaders seem possessed with one idea, *the salvation of souls*; and I have never seen such labours and self-denial in the West Indies. I feel so thankful that, as I write, tears come to my eyes. What hath God wrought! But the most encouraging of all is our new station in Camp Street. We have sixty-five people meeting in Class, and six Leaders. We have a Sabbath-school of one hundred and ten children; and yesterday when I visited the day-school, there I found one hundred and twenty children present. The people themselves have contracted to add thirty feet by eighteen to the house. It will cost upwards of £60; and I have the carpenters at work on it. I have taken the place for three years, with right to remove the building. I could fill a chapel as large as Trinity; and I hope we shall have three hundred members at Camp Street by the end of the year. The fact is, I want a Home Missionary for the station. I could pay for him. But I know I am looked upon as sanguine, and hence I am afraid to ask for a man; but both myself and colleagues are over-worked; nevertheless we enjoy good health.

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## CHINESE MISSION IN VICTORIA.

ALL interested in the progress of the Gospel of Christ will read with pleasure the following report of the reception into the Christian Church of six Chinese, who were publicly baptized in the Wesleyan church, Castlemaine, Victoria, on Sunday, June 7th, 1868.

The Rev. E. King, Superintendent of the Circuit, thus writes:—

CASTLEMAINE, *June 10th, 1868.*

You will be gratified to learn that God still prospers the labours of Leong-on-Tong amongst his countrymen. On Sunday last it was my privilege to receive six Chinese into the Christian Church by baptism. They witnessed a good confession, and we gave them unhesitatingly the right hand of fellowship. Their experience is clear, scriptural, and convincing. They are new creatures in Christ Jesus.

Our church was filled on the occasion, and the presence of persons of every religious denomination attested the interest felt in our proceedings.

I preached from Acts xv. 8, 9, and afterwards baptized these from "the land of Sinim." After the sermon the sacrament of the Lord's Supper was administered, and sixteen Christian Chinese joined with us in commemorating the Saviour's death.

LEONG-ON-TONG'S ADDRESS ON THE OCCASION.

I am very glad to meet you here to-night; for I have found some sheep which had gone astray, and I wish you to rejoice with me and the angels in heaven.

I had been long toiling, and had caught nothing; but at the word of my Master I still let down the net, and now I present to you six brothers who come here to-night to ask for Christian baptism. Their hearts were once dark and hard; but God has shined into their hearts. They have sorrowed for their sins and believe in Jesus; and now they are forgiven. I do not take the glory of this great change. The omnipotent God has done it. He who can raise up stones unto Abraham can alone do it. But I am greatly encouraged to go on labouring for Him, trusting that He will still send His Holy Spirit with His preached word.

It is very difficult to change old-established opinions. My countrymen have been accustomed all their lives to worship idols and dead men; and they think it a hard saying when I tell them to turn from these

vanities to serve the living God, and that God will punish them everlastingly if they continue in their evil ways. As it was in the days of our Lord so it is now. Some seed falls by the way-side, some on stony ground, and some on the good soil. May the Lord prepare the hearts of my countrymen to receive the Word, and may multitudes hear and receive and bring forth fruit abundantly, to the glory of God and our Saviour Jesus Christ. Amen.

HAM YAN TOI, (Jacob,) in the District of Hoi Peng, province of Canton, briefly states how he has been led to believe the Christian religion.

I am thirty-nine years of age. When I was a boy I was about five years at school, after which I became a merchant, and tried to gain money; but the insurrection about fifteen years ago destroyed my trade, and made it dangerous to remain; so I came to this country about eleven years since to dig for gold, intending to return. I first heard the truth preached by Leong-a-Toe; but I did not heed it, because at this time I was getting gold. But a change soon came. God did not permit me to prosper long. At this time about one-and-a-half years ago, Leong-on-Tong came to see me, and explained Christian doctrine to me, and comforted me, although at this time I could get but little comfort, for I was not yet a true believer. I was undecided, driven about, and tossed like a plant in the water which the wind troubles. I was like this for twelve months; but Leong-on-Tong often came to see me, and instructed me. Last June I dug gold with an Englishman, and some dirt fell on me, and nearly broke my leg. Leong-on-Tong heard of my accident, and came to see me. He exhorted and comforted me, and advised me to repent truly; telling me that if I did not, when I left this world of woe I should only change it for a worse state. He said my accident was God's rebuke to me, who like a Father intended it for my good; and, that though He rebuked me, He loved me, and wished me to turn and repent and escape great woe in the world to

come. He gave me a tract, "Come to Jesus." I thought all night about it. I felt I was a great sinner, and might die; and that if I did not repent God would punish me not only now, but in the next world. I read the tract about Jesus the Saviour, and I determined to repent, and come to Him. Leong-on-Tong came often and encouraged me, and instructed me further; and on Sundays I went to church. And now I believe in Jesus, and I trust the Holy Spirit is within my heart, and will never depart. Hereafter I will never worship images, only the true God; and I pray that the Holy Spirit may help me to keep His holy commandments. I have known the truth about ten months, and desire baptism, and I hope God for Christ's sake may receive me in the world to come.

KWAAN TSIP HING, forty-three years of age, village of Dze Bie, District Hoe Ping, Province Canton, asks for baptism, and briefly gives his reasons for believing Christian doctrines.

I had five years' schooling, then I became a farmer. I heard of the gold-fields, and came here about fifteen years ago. I have made at different times about £1000. I was a heathen man; I gambled and smoked opium, and did whatsoever I listed. Nobody ever exhorted me to turn from my evil ways. I lost all I had, and was like a man sinking into the mire, and unable to rise. Leong-on-Tong came to my house frequently; he instructed me in Christian doctrines, and answered all my objections, and exhorted me with many words. When I first listened to him it was very much against my ear. Afterwards I thought his words were good, and then I had a desire to do right. But opium was my great difficulty, and was like a great chain to keep me back. But Han Yan Toi, who is now with me to ask for baptism, and who even then knew the truth, persuaded me to go to church. I heard Leong-on-Tong preach; and went week after week and month after month. Leong-on-Tong comes to my place once a week, and tells me of the truth of the Lord, and comforts my heart, and prays with me. I am very thankful

that the Holy Ghost has shined in my dark heart. I feel that my sins are very great, not only opium smoking and gambling; for my speech, actions, and thoughts are all against God. And then the worship of idols was a very great sin. God might justly cast me out for ever; but His mercy is great, and He sent His Son from heaven to save sinners, that whosoever believeth in Him should not perish, out have eternal life. Therefore I will never smoke opium again. I have given both my pipes to Leong-on-Tong, and I truly repent of my sins, and I trust that the great Holy Ghost may strengthen me, and enable me to hold fast steadfastly unto the end, and in the next life I trust in Christ to save my soul, and bring me to our Father's house. This is my heart's desire.

KWAAN CHAN YAN, (David,) forty-three years of age, seeks for baptism for the following reasons:—

I went to school for five years; I knew something of the doctrines of Confucius. I never heard any one speak of the true God, for I lived in a heathen land, in a dark city. Therefore I did not know that to follow heathen customs was wrong till I came here. I opened a store and made a good deal of money; but my heart was still dark, and I was a smoker of opium. Sometimes I used to smoke one or two pounds a week; and thus my money melted away. I soon lost £500; for this habit made me neglect my business. I was like a man asleep, or walking in darkness, and I could not awake; I could not tell what was right and what was wrong, because the light of the Gospel had not shined into my heart. Happily Leong-on-Tong came to my house, and preached the truth. He said that God was our Father, and Jesus our Saviour; and explained that opium smoking is a sin against God, because it destroys our bodies, makes us miserable in this life, and in the life to come. And he spoke a good many words of exhortation and comfort to me. He woke me out of my sleep, and set me thinking of my past life. I lived with a Christian



man, who went to church every Sunday, and he persuaded me to go with him. Hence my heart is more bright—my heart is very cheerful. I not only go to hear Leong-on-Tong preach every Sunday, but I go to his house every Saturday to be instructed in the deep truth; and I pray morning and night, and pray the Holy Ghost to reveal to my heart the truth. Not only do I give up opium, but all wicked Chinese customs.

I have known the truth about nine months. Therefore I ask for baptism. Before I heard of the truth of Jesus I

could not give up opium; but now I can conquer this devil easily. Therefore I sometimes say, "O, Jesus is a mighty Saviour!" I give this pipe to Leong-on-Tong. I am sure I have the Saviour's grace now. And I hope all my countrymen will come and ask for this grace to save them from opium. Henceforth I desire to be a disciple of Jesus, and hold fast in His ways, and praise His Name, and never leave off till the end. In the next life I hope God for Christ's sake may give me perfect incorruption and happiness in heaven. Amen.

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#### DEPARTURES.

THE Rev. E. Spratt, Mrs. Spratt, and Family embarked in the West India Docks, per ship "Magnolia," for Belize, on the 4th of July.

The Rev. Messrs. Law and Thomas embarked in the East India Docks, per ship "Siam," for New Zealand, on the 2nd of July.

The Rev. H. H. Richmond left for Gibraltar in the month of July.

Miss Beauchamp embarked at Gravesend, on the 14th of September, per ship "Renown," for Madras.

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#### ARRIVALS.

ADVICES have been received of the safe arrival of the Rev. H. H. Richmond at Gibraltar: also of the Rev. E. Spratt, Mrs. Spratt, and Family, at Belize, on the 17th of August.

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THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £1,614. 18s. 2d.

## GENERAL MISSION FUND.

*Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.*

FIRST LONDON DISTRICT.		NEWCASTLE DISTRICT.		YORK DISTRICT.	
	<i>£. s. d.</i>		<i>£. s. d.</i>		<i>£. s. d.</i>
Spitalfields ...	7 6 6	Sunderland ...	54 18 9	Malton .....	26 0 0
Caledonian Rd.	7 0 0	Houghton-le-		Easingwold...	29 18 5
Bow .....	4 0 0	Spring.....	6 5 1	Helmsley ...	28 0 0
Limehouse ...	4 18 2	North Shields	40 7 8	Scarborough	60 9 2
		Durham .....	21 9 6	Tadcaster ...	20 0 0
		Shotley Bridge	18 18 3	Thirsk.....	25 0 0
	<hr/>			Ripon .....	22 0 0
	28 4 8				<hr/>
			136 8 10		281 2 7
	<hr/>				
SECOND LONDON DISTRICT.		NOTTINGHAM AND DERBY DISTRICT.		MACCLESFIELD DISTRICT.	
Hinde Street	25 1 9	Nottingham,		Macclesfield	27 0 0
Hammersmith	8 17 0	North .....	17 14 8	eek .....	21 16 11
Croydon .....	50 0 0	Stamford.....	20 0 0	Northwich ...	19 10 9
Southwark ...	12 0 0				<hr/>
Stanhope St.	12 1 2		37 14 3		68 7 8
Walworth ...	11 10 6				<hr/>
Greenwich ...	6 11 6			NORWICH AND LYNN DISTRICT.	
Blackheath ...	5 2 0			Lowestoft ...	16 0 10
Albion Street	2 8 6			Holt .....	5 0 0
	<hr/>	WHITBY AND DARLINGTON DISTRICT.			<hr/>
	128 12 5	Bp.-Auckland	14 0 0		21 0 10
		Middlesborough	47 17 0		
HALIFAX AND BRADFORD DISTRICT.		Guisborough	25 6 10		
Huddersfield,					<hr/>
Second ...	17 0 0		87 8 10	LIVERPOOL DISTRICT.	
Bradford West	7 18 3			Liverpool,	
Bingley .....	10 0 0	HULL DISTRICT.		Brunswick	100 0 0
Keighley.....	20 2 5	Howden .....	69 8 5	Tarporley ...	23 19 9
Grassington...	5 0 0	Bridlington...	35 10 0	Birkenhead...	7 8 6
	<hr/>	Hornsea ...	15 0 0		<hr/>
	60 0 8	Epworth .....	5 7 3		181 8 3
	<hr/>				
SHEFFIELD DISTRICT.			125 5 8	DEVONPORT DISTRICT.	
Doncaster ...	36 0 0			Tavistock ...	5 19 6
Bradwell.....	11 0 0	CORNWALL DISTRICT.		Plymouth ...	6 2 6
	<hr/>	Gwennap ...	25 0 0		<hr/>
	47 0 0				12 2 0

**ADVICE OF THE FOLLOWING LEGACIES HAS BEEN RECEIVED :—**

	<i>£.</i>	<i>s.</i>	<i>d.</i>
Mrs. Anne Sparkes, of Derby .....	100	0	0
Mr. John Penny, of Preston .....	100	0	0
Miss Emily Stables, of Chelsham, Surrey .....	50	0	0
Mr. George Berger, of Newcastle Street, Strand .....	50	0	0
A. Rutty, Esq., of Melksham .....	50	0	0
Mrs. E. Chadwick, of Springfield Chadderton, Luncashire .....	19	19	0
Mrs. Judith Staveley, of Tibbhorpe, York .....	19	19	0
Mrs. Milcah Haigh, of Scarborough .....	10	0	0
Miss Jane Edwards, of Sevenoaks .....	10	0	0
Mr. W. Stothard, of Hulton Holegate, Lincoln .....	5	0	0

*Contributions to the Wesleyan Missionary Society, for insertion on the cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.*

	£.	s.	d.
Legacy of Richard Hosken, Esq., of <i>Penryn, Cornwall</i> , Mrs. Hosken, Mr. W. Hosken, and Mr. G. A. Jenkins, Executors .....	160	0	0
A Friend, by the Rev. W. B. Boyce .....	130	0	0
Legacy of John Small, Esq., of <i>Guisborough</i> .....	100	0	0
J. W., by the Rev. M. T. Male .....	81	10	0
J. W., by the Rev. M. T. Male, for China .....	1	1	0
Legacy of Miss Harding, of <i>Old Cleeve, Washford, Dunster Circuit</i> .....	19	19	0
Legacy of Mrs. Annie Thompson, <i>Scarborough</i> .....	19	19	0
Bishop Auckland Juvenile Association .....	14	0	0
Walworth Juvenile Association .....	11	10	6
A dying gift from the late Mr. John Edwards, <i>North Curry, Taunton Circuit</i> , per Rev. T. Hulme .....	5	0	0
A Mother, for her three little boys .....	5	0	0
Mr. and Mrs. Dobson, <i>Poulton, Blackpool Circuit</i> .....	5	0	0
Tavistock Juvenile Association .....	4	13	3
The Hon. Judge Marshall, <i>Halifax, Nova Scotia</i> , for India .....	4	0	0
Bow Juvenile Association .....	4	0	0
Captain Locke, of the "Belted Will" .....	2	10	0
Ditto, for the China Mission .....	2	10	0
C. J. Rumbold, Esq. ....	1	0	0
Mrs. Dixon and a Friend, <i>Helton-le-Hote</i> , for the Canton School .....	1	0	0
A Friend, <i>Longsight, 10s.</i> ; A. B. C., <i>Hanley, 10s.</i> ; A Friend, <i>Liskeard</i> , for India, 10s. ....	1	10	0

## JUBILEE FUND.

\*\*\* THE LISTS OF CONTRIBUTORS TO THIS FUND ARE NOW BEING PLACED IN THE PRINTER'S HANDS FOR PUBLICATION IN THE FORTHCOMING JUBILEE REPORT. IT IS MOST EARNESTLY REQUESTED THAT ALL OUTSTANDING SUBSCRIPTIONS BE PAID WITHOUT LOSS OF TIME. IT WILL BE A SOURCE OF REGRET TO THE COMMITTEE TO OMIT ANY NAME FROM THE REPORT, BUT THIS WILL HAVE TO BE DONE WITH PROMISED DONATIONS REMAINING UNPAID BY OCTOBER 31st.

THE FOLLOWING AMOUNTS HAVE BEEN RECEIVED SINCE OUR LAST ANNOUNCEMENT.

	£.	s.	d.		£.	s.	d.
Birmingham, Cherry-Street .....	9	9	0	Richmond College, Rev. J. W. Silcox .....	2	2	0
Brighton, by Mr. Ireland .....	9	2	0	Plymouth, by Rev. C. Haydon .....	1	0	0
City-Road, "Hitherto the Lord hath helped me" .....	5	0	0	Sheffield, East, Rev. W. Williams....	5	5	0
Islington, Mr. Hubbard .....	10	10	0	Ditto, Rev. Dr. James .....	1	0	0
Nottingham, South, Rev. J. Henshall .....	10	10	0	St. George's, "Ebenezer" .....	5	0	0
Guisborough, Rev. W. Fern .....	3	3	0	Tunstall, Rev. J. Emberton .....	5	0	0
Leek, Mrs. Hall and Family .....	1	10	0	Woodhouse Grove, Rev. T. H. Pen- rith .....	2	2	0
Leeds, Wesley, Rev. James Carr ....	10	19	0				

*Donations towards the new Chapel in the city of Mysore, India:—*

	£.	s.	d.		£.	s.	d.
Thomas Gaskell, Esq. ....	20	0	0	Rev. B. N. Haworth .....	1	0	0
Messrs. Greenhill, Brothers ...	2	0	0	Miss Carter .....	1	1	2
Rev. Joseph and Mrs. Sykes...	5	0	0	Mr. Sissons .....	1	0	0
Mr. Joseph Sykes, jun. ....	1	3	0	Collected by Mr. S. Bobby,			
Thomas Clarke, Esq.....	1	0	0	Lodden .....	4	3	0
Mr. and Mrs. Adam .....	1	0	0	Small Sums .....	4	1	0
A Friend .....	1	5	0				
Mr. Molyneux .....	1	0	0				
				Total.....	£43	13	2

Printed by WILLIAM NICHOLS, of 6, Stratheden Villas, in the Parish of Hackney, in the County of Middlesex; and published by him at his Office, 46, Hoxton Square, in the Parish of Shoreditch, in the County aforesaid.—September 25, 1868.

OCTOBER 26, 1868.

*Registered at the General Post-Office for transmission abroad.*

The  
**Wesleyan Missionary Notices,**

RELATING PRINCIPALLY TO

**THE FOREIGN MISSIONS**

UNDER THE DIRECTION OF

**THE METHODIST CONFERENCE.**

MISSIONS COMMENCED, 1789.]

[SOCIETY FORMED, 1813.

**For NOVEMBER, 1868.**

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**THIRD SERIES. VOL. XV.**

**FIFTY-FIRST YEAR FROM THE COMMENCEMENT.**

**LONDON:**

**THE WESLEYAN MISSION-HOUSE,**

**BISHOPSGATE-STREET WITHIN, E.C.;**

**WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE  
TO BE ADDRESSED TO THE GENERAL SECRETARIES.**

*All Drafts and Post-Office Orders remitted to the Mission-House are to be  
made payable, in LONDON, to the Rev. William B. Boyce.*

*Post-Office Orders should be made receivable at the Chief Office, London.*

**PRICE ONE PENNY.**



£. s. d.	£. s. d.	£. s. d.		
Kingsbridge.....	Yeovil .....	Leamington .....		
Brixham, &c.....	Weymouth .....	Stratford-upon-Avon .....		
Ashburton .....	Portland .....	Hinckley .....		
CORNWALL DISTRICT.				
Redruth .....	Dorchester .....	Shrewsbury .....		
Camborne.....	Shaftesbury .....	Madeley .....		
Falmouth.....	Glastonbury .....	Wellington .....		
Truro.....	SWANSEA DISTRICT.			
Gwennap .....	Swansea .....	Ludlow.....		
St. Agnes .....	Gower .....	Kington .....		
St. Austell .....	Neath .....	Knighton .....		
St. Mawes .....	Merthyr-Tydvil .....	MACCLESFIELD DISTRICT.		
Bodmin .....	Brynmawr .....	Macclesfield.....		
St. Columb .....	Brecon .....	Alderley Edge, &c.....		
Penzance .....	Carmarthen .....	Buxton .....		
St. Just.....	Haverford-West .....	Congleton .....		
St. Ives.....	Pembroke .....	Sandbach .....		
Solily Islands .....	SOUTH WALES DISTRICT.			
Helston.....	Merthyr-Tydvil .....	Nantwich, &c.....		
Hayle.....	Aberdare .....	Northwich .....		
Marazion .....	Ebbw-Vale, &c.....	Burslem .....		
EXETER DISTRICT.				
Exeter .....	Cardiff .....	Tunstall .....		
Tiverton .....	Cowbridge .....	Newcastle .....		
Taunton, &c.....	Brecon .....	Longton .....		
Bridgewater .....	Llanidlo .....	Stafford .....		
South-Petherton .....	Carmarthen .....	Leek .....		
Budleigh-Salterton .....	Swansea .....	Uttoxeter .....		
Axminster .....	Lampeter, &c.....	Cheshire .....		
Bridport .....	St. David's .....	LIVERPOOL DISTRICT.		
Barnstaple .....	Aberystwyth .....	District Anniversary .....		
South-Molton .....	Machynlleth .....	Brunswick .....		
Bidaford .....	Llanidloes .....	Cranmer .....		
Dunster .....	NORTH WALES DISTRICT.			
Osahampton .....	Ruthin, &c.....	Pitt Street .....		
Torquay .....	Llanasa, &c.....	Wesley .....		
BRISTOL DISTRICT.				
Bristol, King Street .....	Llangollen .....	Waterloo .....		
Ditto, Langton St. ....	Llanrwst .....	Birkenhead .....		
Ditto, Clifton .....	Abergele, &c.....	Seacombe .....		
Kingswood .....	Liverpool, Welsh .....	Chester .....		
Banwell .....	Holywell .....	Tarporley .....		
Weston-super-Mare .....	Mold .....	Mold and Buckley .....		
Stroud .....	Beaumaris .....	Carnarvon, &c.....		
Dursley .....	Amlwch .....	Llandudno .....		
Stonehouse, &c.....	Carnarvon .....	Rhyl.....		
Winterbourne .....	Bangor .....	Holyhead .....		
Gloscester .....	Pwllheli .....	Wrexham .....		
Tewkesbury .....	Barmouth .....	Oswestry .....		
Cheltenham .....	Dolgelly .....	Whitechurch .....		
Newport (Mon.) .....	Llanfyllin .....	Warrington .....		
Risca .....	Llanfair .....	Runcorn .....		
Cardiff .....	BIRMINGHAM AND SHREWS-			
Cardiff, North .....				
Cardiff, South .....				
Bridgend .....				
Monmouth, &c.....				
Chespetow .....				
Abergavenny .....				
Fontypool .....				
Ledbury .....				
Hereford .....				
BURY DISTRICT.				
Dist. Anniversary&c. 84 5 7				
Cherry Street .....				
Belmont Row .....				
New Town Row .....				
Wesley Chapel .....				
West-Bromwich .....				
Wednesbury, Spring-				
head .....				
Ditto, Wesley .....				
Walsall, Wesley .....				
Ditto, Centenary, .....				
Wolverhampton .....				
Bilston .....				
Dudley .....				
Tipton .....				
Oldbury .....				
Stourbridge .....				
Stourport .....				
Worcester .....				
Bromsgrove .....				
Evesham .....				
Redditch .....				
Coventry .....				
MANCHESTER AND BOLTON				
DISTRICT.				
Oldham Street.....				
Irwell Street.....				
Grosvenor Street.....				
Great Bridgewater St.				
Oxford Road.....				
Radnor Street .....				
Gravel Lane.....				
Cheetham Hill .....				
Manchester, Welsh .....				
Altrincham .....				
Stockport, North .....				
Stockport, South .....				
New Mills .....				
Glossop .....				

4 Wesleyan Missionary Notices, October 26, 1868.

£. s. d.	£. s. d.	£. s. d.
Ashton-under-Lyne.....	Watford ..... 59 0 0	Danby ..... 17 0 6
Oldham .....	Worksop ..... 28 8 4	Stokeley ..... 46 0 0
Saddleworth .....	NOTTINGHAM AND DERBY	Gulaborough ..... 38 11 10
Bolton, Bridge St. ... 130 0 0	DISTRICT.	Darlington ..... 50 11 3
Bolton, Wesley ..... 137 6 2	Nottingham, South. 97 14 3	Stockton ..... 47 0 0
Bolton, Park St. ... 96 0 0	Nottingham, North. 58 0 0	Middlesboro' ..... 47 17 0
Rochdale ..... 84 3 6	Ilkestone .....	Hartlepool .....
Heywood .....	Mansfield .....	Barnard-Castle .... 25 0 0
Burnley ..... 160 0 0	Newark ..... 111 4 0	Bishop Auckland ... 14 0 0
Padiham .....	Bingham .....	Middleham ..... 7 0 0
Bury ..... 38 19 5	Leicester ..... 40 0 0	Hawes, &c. ....
Blackburn .....	Malton-Mowbray ..	Richmond .....
Accrington .....	Oakham ..... 9 7 7	Reeth .....
Haslingden .....	Stamford ..... 20 0 0	Bedale ..... 15 0 0
Bacup .....	Grantham .....	NEWCASTLE DISTRICT.
Rawtenstall .....	Peterborough .... 20 10 0	Newcastle-Brunswick 72 18 4
Colne .....	Loughborough .....	Ditto, Blenheim St..
Barrowford, &c. ....	Castle-Donington .. 20 0 0	Gateshead ..... 17 5 6
Clitheroe .....	Derby ..... 58 10 0	North Shields ..... 160 7 3
Leigh .....	Ashbourne ..... 5 11 0	South Shields .....
HALIFAX AND BRADFORD	Belper ..... 10 0 0	Blyth .....
DISTRICT.	Ripley .....	Morpeth .....
Halifax ..... 65 1 3	Ashby-de-la-Zouch..	Sunderland ..... 54 13 9
First Huddersfield.. 28 0 0	Burton-on-Trent ... 16 10 0	Houghton-le-Spring. 18 17 6
Second Huddersfield 37 0 0	Matlock-Bath ..... 19 17 2	Durham ..... 21 9 6
Holmfirth .....	LINCOLN DISTRICT.	Wolsingham .....
Sowerby-Bridge .... 20 0 0	Lincoln ..... 270 17 9	Hexham ..... 20 0 0
Todmorden .....	Sheaford ..... 40 0 0	Shotley-Bridge ... 13 13 3
Hebden Bridge .... 20 0 0	Market-Raisen .... 82 0 0	Alston .....
Denby-Dale ..... 103 1 4	Louth ..... 103 1 4	Allendale-Town ... 7 7 0
Bradford, West ..... 27 19 4	Horncastle ..... 57 0 0	Alnwick .....
Bradford, North.... 16 2 2	Bardney ..... 9 0 0	Berwick .....
Bradford, East .... 103 0 3	Alford ..... 89 1 0	CARLISLE DISTRICT.
Bradford, South....	Coningsby ..... 7 0 0	Carlisle .....
Keighley ..... 20 2 5	Spilsby ..... 20 14 1	Brampton ..... 4 0 0
Bingley ..... 20 8 0	Boston ..... 165 12 8	Whitehaven, &c. ... 6 10 0
Shipley ..... 20 4 8	Wainfleet ..... 10 0 0	Cockermouth, &c. ... 11 6 5
Skipton .....	Spalding ..... 20 10 5	Appleby .....
Addingham .....	Bourne .....	Penrith ..... 21 0 0
Grassington ..... 5 0 0	HULL DISTRICT.	Wigton, &c. ....
Settle ..... 13 12 1	Hull, West ..... 298 0 8	Kendal ..... 10 11 1
LEEDS DISTRICT.	Hull, East ..... 81 15 2	Ulverston ..... 10 0 0
Brunswick ..... 171 6 2	Beverley ..... 158 9 3	Dumfries .....
Oxford Place ..... 185 16 4	Driffield ..... 99 15 6	ISLE OF MAN DISTRICT.
Headingley ..... 8 5 4	Howden ..... 104 13 5	Douglas .....
St. Peter's .....	Pattingham ..... 20 0 0	Castletown ..... 10 0 0
Wesley ..... 29 0 0	Hornsea ..... 15 0 0	Ramsay ..... 20 0 0
Bramley ..... 20 17 6	Grimsby ..... 304 6 7	Peel .....
Wakefield ..... 118 7 1	Gainsborough ..... 108 8 7	EDINBURGH AND ABERDEEN
Birstal .....	Epworth ..... 33 9 9	DISTRICT.
Morley ..... 60 0 0	Snath ..... 20 0 0	Edinburgh ..... 50 0 0
Dewsbury ..... 60 0 0	Goole ..... 28 0 0	Leith .....
Knarborough ..... 165 13 6	Brigg ..... 60 0 0	Dumbar, &c. ....
Harrogate ..... 40 0 0	Barton ..... 320 0 0	Greenock .....
Otley ..... 182 8 0	Bridlington ..... 268 14 4	Glasgow, West ... ]
Pateley-Bridge .... 67 0 0	YORK DISTRICT.	Glasgow, East ... ]
Pontefract ..... 160 0 0	York ..... 1040 0 0	Glasgow, South ... ]
Cleckheaton ..... 12 7 3	Tadcaster ..... 281 5 1	Dumbarton .....
Yeadon ..... 6 0 0	Pocklington ..... 145 0 0	Airdrie .....
Woodhouse-Groves. 25 0 0	Malton ..... 201 0 0	Stirling, &c. ....
District ..... 863 4 0	Easingwold ..... 223 15 11	Ayr .....
SHEFFIELD DISTRICT	Helmley ..... 68 0 0	Aberdeen ..... ]
Sheffield, Carver St. 114 19 5	Scarborough ..... 402 2 1	Dundee .....
Ditto, Norfolk St. ... 113 0 4	Filey ..... 16 12 3	Perth .....
Ditta, Ebenezer .... 121 0 0	Pickering ..... 183 8 0	Arbroath, &c. ....
Chesterfield ..... 9 0 0	Thirsk ..... 152 10 0	Banff .....
Bakewell ..... 1 0 0	Northallerton ..... 63 0 0	Inverness .....
Bradwell ..... 11 0 0	Ripon ..... 169 0 0	Zetland Isles .....
Rotherham ..... 180 13 6	Salby ..... 377 0 0	HIBERNIAN
Wath ..... 64 0 0	WHITBY AND DARLINGTON	AUXILIARY ..... 1000 0 0
Doncaster ..... 36 0 0	DISTRICT.	
Barnsley ..... 45 0 0	Whitby ..... 73 6 4	

OCTOBER 26, 1868.

NO. 179. THIRD SERIES.

## WESLEYAN MISSIONARY NOTICES.

NOVEMBER, 1868.

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WE have much pleasure in inserting in the "Notices," and in commending to our readers, a thoughtful and suggestive letter from one whose lengthened experience and wide observation in the Mission field enable him to write with clearness and confidence on the topics of which he treats. Mr. Walton's voice is often heard on the platform advocating with eloquent earnestness the claims of the Ceylon Mission; and many of his friends, both at home and abroad, will read his communication with thankfulness and satisfaction. The press and the schools of Ceylon have for years proved invaluable auxiliaries to the evangelical work of the Missionary; and the circulation of the Bible is only second in importance to the preaching of the Gospel.

The various agencies of the Madras Mission are in vigorous activity; but the staff of labourers is inadequate to the pressing demands of the work. Mr. Burgess is unfailing in his arduous duties, and should be remembered in unceasing prayer.

In Natal, the venerable Ralph Stott is working for India. The Mission to the Coolies has already proved fruitful of encouraging results. The Bible is distributed in ten different languages, and is read with eager delight.

From Wittebergen Mr. Brigg sends a sketch of his Mission, which well deserves a thoughtful perusal. His extensive Circuit embraces numerous kraals among the Fingoes, Basutos, and others; to whom he has preached with much success, and among whom he has established several Day and Sabbath Schools. But still there is a wide field yet to be cultivated, and much need of more agents.

"Times of refreshing" are continued to many of the islands of the



West Indies. Demerara has largely shared in a blessed visitation, and the brethren are labouring in hope of seeing even greater things.

Home intelligence of a gratifying kind reaches us almost daily. The autumn anniversaries have been marked by their high spiritual tone; and the financial results have generally been in advance of those of last year. But experience has taught us that we must not depend so much on large public collections at the anniversary, as on systematic collecting throughout the entire year.

### CEYLON.

*Extract of a Letter from the Rev. John Walton, dated Yonge Park, London, September 29th, 1868.*

Being nothing better than a returned Missionary, I am not sure that I have either claim or interest strong enough to command a corner in the "Notices." Perhaps I may succeed by your personal kindness and under cover of our Missions and our Missionaries in Ceylon. You are well aware that the work done by our brethren in the East as Bible translators, revisers, and publishers of versions of the Holy Scriptures in different languages, is a thing not generally known. Missionary zeal and success in open aggressive evangelism attract much attention; while Missionary scholarship seldom gains more than incidental notice from the bulk of our supporters; and yet the sacred fruit of this unseen learned labour is the very life-blood of the Missions. In the field and among the Missionaries themselves these are the conspicuous men to whom the brethren pay a prompt and unanimous deference, and our Cloughs, and our Gogerlys, and our Hardys stand highest when measured on Mission ground.

Yonder is my old friend and former colleague, John Kilner, with muscle, and mind, and heart for anything, multiplying himself in North Ceylon, and doing the work of at least two average men. Besides the general care of all the District, he has the immediate charge of the Jaffna station, with its responsible Educational

Establishment, and the constant claims of a leading social and public position in that metropolis of the north.

The thirty-first Report of the Jaffna Auxiliary Bible Society has just reached me, and I observe that Mr. Kilner has undertaken the office of Secretary, and also resumed his place on the Committee for the Revision of the Tamil Version of the Scriptures; and to this work he actually devotes two entire days of every week. At the head of this Committee is your old acquaintance of fifty years' standing,—that venerable man, veteran Missionary, and ripe Tamil scholar,—Dr. Levi Spaulding. The work of revision has been carried as far as the middle of St. John's Gospel, the plan being to complete the New Testament version first. The Missionaries make grateful mention of the unfailing liberality of the parent (Bible) Society in the matter of paper for printing. The Society has also granted £100 for Bible colportage for 1868. Chiefly by Mission agents, the Scriptures, in whole or in part, are being carried into the remotest villages of Ceylon, and many portions are sold.

In this work Churchmen, Methodists, Presbyterians, and Congregationalists cordially unite; and let those who think that these men labour in vain read the following extracts from their journals:—

THE BARBER AND THE GOSPEL.

"A barber, who was interested in the addresses delivered, desired a Scripture Portion, and offered us tobacco for it, as he had nothing else in the house. When we visited the people, we saw in some places books which were sold last year, which seemed to have been carefully kept and read by them. One man asked, 'Who is Christ, of whom I have read in your books? By what name is He called among our gods?' Another said, 'After reading your books, I dislike the Tamil gods; I take no delight in worshipping them: I know there is only one God, and I worship Him alone.'"

SCHOOL WORK: SEED SOWN IN THE MORNING.

"A man who was formerly educated in a Mission free school, and had in memory some things he had learned in 'Spiritual Milk,' when he saw us, went and fetched his wife, that she, too, might listen."

THE BOY, THE BRAHMIN, THE BOOK.  
LOOK ON THIS PICTURE.

An experienced Catechist wrote: "In company with seven other labourers, I spent from the 18th to the 30th of June in about one hundred and twenty-five villages in the parishes of Chavagacherry and Varany. We noticed that females who were unable to read willingly paid for books for the use of their husbands or children who could read. A Brahmin, who teaches a school, bought a portion of the Gospel for his pupils." "A poor boy, who was watching cattle in the fields, having no money with him to pay for a book, offered his betel-nut purse, and earnestly begged us to give him a book for that. He was supplied with a book gratuitously." A Native Pastor wrote: "The case of a Brahmin was very encouraging. After inquiring the contents of the books, pointing to one in my hand, he expressed a desire to read it, and he bought the book. What was more

interesting, he recommended it to others who met him on the way; so that several came and asked for the book which we sold to the Brahmin."

Hear the Rev. J. Wesley Philips, son of the old Hindu Pastor whom Mr. Robinson has so beautifully sketched, and from whom you took lessons in Tamil before I was born. He writes from Batticaloa:—

"I may state as an undeniable fact that the Bible is considered by some of the heathen of this place (Batticaloa) as a book containing holy truths. They admit its superiority, and yet foolishly believe it was intended by God for the European nations only. There are others who, being struck with awe and reverence at the sacred character of the Bible, dare not approach the Author of that revelation to secure salvation.

"A respectable police vedahn, with whom I have often conversed, said to me one day, 'I have examined the Bible, and have every reason to believe in its Divine authority, but I must candidly tell you that I am often compelled by circumstances to tell lies, &c., which the Bible forbids. I cannot therefore conscientiously abide by a religion which requires me to subdue these corrupt inclinations of my heart.'

"A goldsmith told me that he once owned a Bible, which was a gift from the Rev. J. Gillings. Every evening, after his usual labours, it was his practice to assemble his wife and children, and read a chapter, beginning from Genesis. Thus he went on for about two years, when some malicious neighbour set fire to his house one night. Almost every thing in the house was reduced to ashes, and his favourite Bible did not escape.

"A young woman, the wife of a government official here, loved the Bible to the last. During her protracted illness it was her constant delight. When she perceived the approach of death, she yearned more and more for her treasure. She died trusting in Christ.

"A Christian widow, whose relatives are all heathen, told me her sorrows. Soon after the death of her husband her only child died. Then was her anguish great. In this distress, her sisters taunted her thus: 'Now, what have you gained? Don't you see that the gods are angry with you for embracing the European Vetham? Has not our god signified his displeasure by depriving you both of your husband and your darling child?' For some time the poor widow was most miserable, but, resorting to her Bible, she read and re-read appropriate portions, until her faith grew strong, and her peace returned. She was able with an open Bible to silence her heathen tormentors."

A Native Pastor writes:—

"A Bible Meeting was held in July last. It was a very interesting meeting, and attended by about five hundred people, young and old. This was the means of stirring up some. One man especially had been led to feel the danger of his evil ways, and is now under regular instruction. A youth who has been in the habit of attending a Bible-class, though once as bigoted as any heathen to be found, has, by reading the Bible, been led to prayer. One of our Christian children, on his death-bed, derived his only comfort from the reading of such portions of God's Word as he pointed out. He consoled his poor mother by repeating appropriate passages which he had committed to memory."

#### CHOLERA AND THE BIBLE.

Another Native Pastor, speaking of the practice of reading God's Word during the prevalence of the late epidemic, refers to one incident which we cannot forbear to quote. A Christian woman, whose husband was at a distance, who had been in the habit many times a day to gather her children round her to read God's Word, said to him: "One day, as a great procession, in honour of the heathen goddess Ammal, was going past, her

neighbours went and compelled her to go out, and besought her to bow to Ammal, and pray for her life; but she refused. Taking her Bible, she read to them, saying, 'Hear what this word of life says about the idols.' "I am sure you will not begrudge a few moments for another incident: "One day, one of the sons of the woman referred to had a dispute with some boys of his own age. These boys took him to a heathen temple, and said, 'You say that your Christ is the true God, and can protect you from all danger; and that our gods are not gods.' Now, if you are firm in your words, take that *swamy*,' (an idol which the whole people fear so much, that they would not allow their children to go near the temple even to play,) 'and throw it down.' The boy said, 'I have no fear of this idol. It has no life, neither can it injure me;' so saying, he gave the idol a pull, and cast it down. When the boys saw it, they were much alarmed, and waited to see what would happen to the boy. Seeing nothing immediately, they said, 'See what will come upon you in a week's time.' These things were spread among the people. All waited to see some calamity befall the boy. A few days after, one who slept in the same room with the boy awoke with a stiff neck. Then the people said, the *swamy* whom this boy despised, went to avenge himself, and by mistake gave this stiff neck to the other. To which this boy of nine years of age rejoined, 'Did I not say that your god is blind? and now this mistake proves what I said.'"

#### SELLING v. GIVING.

"As far as I have observed, the desire among the people for portions of Scripture has increased since we adopted the plan of selling them. The people value what they pay for; we have evidence that the books thus distributed are kept safely.

"I may mention the case of a Sivite priest, who not only expressed his desire to know the truth, but purchased a portion for the purpose of

ascertaining whether it was the Word of God. He is now reading with that object in view. May the Holy Spirit open his eyes to see it as it is!"

Of course I cannot expect everybody to feel on this subject as I do, but in such results as these I do rejoice, yea, and will rejoice. One of our brethren is the Secretary and another the Depositary of the Jaffna auxiliary, —circumstances that will not lessen our interest in the common work.

Let the Report have the last word:—

"This auxiliary has been unable to supply the deficiency in the depository during the year. Our funds have been contracted within limits too narrow

for anything like adequate efforts to meet the wants of this portion of the Tamil-speaking population. The true friends of this people, the lovers of Bible education, should at once come forward to the help of this Committee.

"There is a cry for God's word, and no means at their disposal of meeting that cry.

"There is a demand for Scripture portions, which cannot be met unless the funds for printing are placed at the command of the Committee. It may be needful here to remark that all funds for printing, binding, &c., must be raised on the spot; the parent Society granting paper only."

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## CONTINENTAL INDIA.

### MADRAS.

*Extract of a Letter from the Rev. Arminius Burgess, dated Madras, August 19th, 1868.*

#### NATIVE AGENCY.

"You will be glad to learn that, notwithstanding the smallness of our staff of European labourers in this District, and the severe domestic trials which some of them have been called to pass through, we are earnestly striving to make the best use of the agency now at our command; and, on the whole, with encouraging hopes of success. Every departure to Europe of a Missionary reminds me of two very important lessons which we are, alas! but dull to learn: first, the folly of putting our trust in any arm of flesh at all, for the accomplishment of our great enterprise; and, secondly, the wisdom of availing ourselves much

more largely of the talents and graces to be found in our native churches. Our native lay agency is, I am happy to say, assuming increasing importance. Our Catechists, a class of agents more needed just now than Native Ministers, are subjected to an annual examination, extending over two or three days; and are individually and minutely reported upon to the District Meeting. The number of these agents is still small, but it is steadily increasing. This very year we have added one who, in point of zeal, matured experience, and general efficiency, will not suffer by comparison with any Native Minister we have.

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### MYSORE.

*Extract of a Letter from the Rev. Arthur J. O. Lyle, dated Bangalore, September 9th, 1868.*

I WRITE to you now, to give you a full account of my work; and this I cannot do better than in copying a few extracts from my Journal:—

June 10th.—In the morning, I went with the Catechist, John, to Potter's Petta. John read to the people who came around us a chapter from one of the Gospels. After this, he preached to them the word of God with great fervency, which secured marked attention. There was none of that running here and there which so often characterizes our open-air services in India. Many who came when we commenced, remained the whole of the time. As an evidence that John's exhortation was listened to attentively, a Mussulman epitomized the whole of what he had said. He said to John, "You tell us that there is *only one* Supreme Being. Very well: many men are stronger than one man,—many gods are stronger than one God. Many men are wiser than one man,—many gods are wiser than one God. These people have gods without number; their gods are stronger and wiser than your one God!" The Catechist replied: "How many suns are there in the firmament?" "One," was the answer. "How many moons and stars are there?" "Only one moon: but how many stars there are, I cannot tell," was the reply of the Mohammedan. "Then which is the greater," continued John: "the one sun, or the moon and stars put together?" The Mussulman made no reply.

11th.—I accompanied Alexander to Fort Chucklers' village. Alexander is a Catechist of long standing, and as a Christian we have scarcely his equal. This was a marked day in my history. For the first time, I tried to read in Canarese publicly. The portion of Scripture which I selected was the story of the Samaritan woman. Notwithstanding excessive nervousness, I managed to get on pretty well. After I had finished reading, Alexander preached from "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." The people told us that they had a heathen temple in the village, but they had no god in it. They had heard the Gospel hundreds of times, but still they thought it was not the thing for them.

O, may God in His great mercy show to these godless people the necessity of receiving Christ, to the salvation of their souls!

12th.—Alexander and I went to a village adjoining Choolay. At first we sat down in front of a heathen temple; but as only a few boys came to hear what he had to say, we thought it better to go to another part of the village, where perhaps we might succeed in getting a congregation. We did accordingly; but our efforts to get hearers seemed to be in vain, till I commenced to read the account of the conversion of the Philippian jailor, when about twenty people came. As soon as they were quietly seated on the ground, I tried as well as I could to speak to them for a few minutes on the necessity of repentance, and faith in Jesus Christ. Alexander followed, upon the glorious blessings which Christianity confers upon all them who confess with their mouth the Lord Jesus, and believe in their hearts that God hath raised Him from the dead. After preaching, a surly-looking Hindu said to us, "You tell us that we have souls,—precious, immortal souls,—and we believe you. We have souls which have existed from the very beginning of the creation, and which have been born into this world an infinite number of times. Do you believe in transmigration?" The Catechist replied, "No; for it is appointed unto men once to die, and after that the judgment." The Hindu gave a significant nod of the head, and walked off.

15th.—I accompanied John to a part of the Pettah which is occupied by native carpenters. John preached to a singularly attentive congregation on the Parable of the Prodigal Son. After he had finished his address, one of the company said to us, "You tell us we are sinners; we have wandered away from God; and that unless we return to Him, repent of our sins, leave our bad ways, renounce idolatry, and believe in Christ, we shall be damned. We have known these things for years past: and, consequently, what is the

use of repeating over and over again the same old story?" The Catechist replied, "As you know that there is a Saviour, we have come to point you to Him. As you know that there is a heaven, we have come to show you the way."

16th.—John and I went to the Tent-pitchers' Pettah. After I had read the Parable of the Rich Man and Lazarus, John preached. For the first quarter of an hour our congregation listened attentively; but when the Catechist remarked that the rich man went to hell, but the poor man was carried by angels to heaven, and that consequently riches could not save us from the torments of the lost, there was a general outcry of dissent. They affirmed that a rich man could not go to hell, on account of the merits which his money would procure. John insisted upon first finishing his sermon, and then he would answer their questions, but not before. The people became quiet again, and the Catechist proceeded to say that not only was the rich man sent to hell, but that he actually prayed that the poor man might be sent to ease his torments; and, this being refused, that he entreated that the poor man might be sent to his father's house to warn his five brethren, lest they should come to the place of torment. Then the people cried out with one voice, "It is false!" Still John went on saying that the punishments of hell were eternal. But at last the clamour and shouts of the rabble drowned the voice of the Catechist, and he was obliged to listen to what they had to say. One man said, "If I go to hell, the good deeds of my friends on earth will free me from its torments, and, finally, save me to heaven." Another shouted, "Show us an image of your God, and we will worship Him, that in your way we may be saved from hell." John replied, "The true God is a Spirit; and, therefore, invisible." The Hindu said, "Well, then, if I can't see an image of your God, I won't worship Him. I won't believe in His existence." "Very good," replied the

Catechist; "have you a soul?" "Yes." "Can you see it?" "No." "And yet you believe you have a soul, though you can't see it!"

17th.—Alexander and I went to Gungama village, where we have a Vernacular School. Again I tried to speak on the ability of Christ to save. Alexander enlarged on the same topic. A heathen man told us that he worshipped the same God as we did. In his creed there were three persons,—Brahma, Vishnu, and Shiva, precisely the same number as in our creed; and they were precisely the same persons, only the names were different. The Catechist soon silenced him, by telling him that the three Persons in our Trinity were holy, but that his three gods were most impure. "For instance," continued Alexander, "Ganesa was a glutton, Shiva a drunkard, and Bramha a liar. And our God cannot become a fish, or a pig, or a monkey, as your Puranas teach. He does not eat glue and curds, as one of your Vedas states. Your gods are simply deified men, who were corrupt and sensual like yourself."

Some time ago, a very interesting incident took place in connexion with our Vernacular School in this place. The scholars were taught by their teacher that the gods of the heathen were simply images carved out of wood and stone. Believing it, they went to the temple, unfastened the gods from their altars, took them outside, kicked them, and otherwise treated them most shamefully. The village was soon in an uproar; and the boys, as you may guess, received no small reward for their deed.

18th.—I accompanied Alexander to a part of the Pettah inhabited by weavers. I read a portion of Scripture, and Alexander preached on the Omnipresence of God. A Telugoo man interrupted him by saying, "Your belief is the same as ours. You believe that God is everywhere, and we believe that God is in everything. If God is everywhere, He must be in everything; and, consequently, if I take up a stone, and bow down before it, I worship

God." "Very well," replied the Catechist, "if God is in every thing, as you say, He is in a Pariah dog. Go, and bow down before it; and, by so doing, you worship God! Do you believe that?" "No, certainly," was the reply; "I don't mean that!" "Very well, then, what do you mean?" No answer.

July 18th.—When preaching this morning in a village, about two miles from Bangalore, we were assailed most bitterly by four or five Mussulmans. The Divine Sonship of our Lord was the subject of severe controversy. A Mohammedan priest asked us, "If Jesus Christ be God, how could He have died?" We replied that Jesus Christ, as God, did not die; but, as man, He died. A sharp dispute followed, on the superiority of the Redeemer to Mohammed; on the extravagant miracles recorded in the Koran; as, for example, the splitting of the moon, the night journey from the sacred temple of Mecca to the temple of Jerusalem, and of the conversion of jinns; creatures supposed to be intermediate between angels and men, who, having heard Mohammed

reading the Koran, believed, and went and preached to their companions. We returned home with the assurance that we had done what we could to prove to the Kaji the truth of Christianity.

In this way I am trying to acquire the language of the people among whom God has appointed me to labour. It is a matter of joy to see scores of the heathen congregate together, to hear the glorious Gospel of the blessed God. Our congregations, generally speaking, are remarkably good. Our Vernacular Schools are very well attended in our week-day services. But, as yet, we have not realized that breaking down of caste prejudices and strict adherence to custom which we long and pray to see. O may God, in His great mercy, pour down His blessed Spirit upon the people of India; and may the time hasten on with increased speed, when the enlightened, civilized, educated Hindu shall worship Christ as His God, believe in Christ as his Saviour, fall at His feet, and confess Him "King of kings, and Lord of lords!"

## SOUTH AFRICA.

### WITTEBERGEN.

*Extract of a Letter from the Rev. Arthur Brigg, dated Wittebergen, Bechuana District, August 13th, 1868.*

#### EXTENT, SITUATION, &c.

THE Wittebergen Circuit is eighty or ninety square miles in extent, and forms part of a long strip of country between the Orange River on the north, and the Wittebergen range on the south, and called the "Wittebergen Native Reserve." This strip of country is about seventy miles long, by six or eight wide. It was formed into a Native Reserve in the year 1847, at the time that Sir Harry Smith was Governor of the colony, and was designed for the exclusive occupation of persons belonging to the aboriginal

tribes of South Africa. The Wittebergen Circuit, to which the following remarks will be confined, comprises the westernmost portion of the reserve, extending eastwards as far as the Bamboos Spruit, which divides it from the Bensonvale Circuit.

The general surface of the country here is some five or six thousand feet above the sea-level; hence, though we are about twenty degrees nearer to the Equator than the southernmost part of England, the climate is, on the whole, agreeably mild.

The Wittebergen, or White Mountains, which are close by, and give

their name to this Circuit, are a picturesque range of hills, visible from a great distance in every direction, and well known by the singular strata of white sandstone, which run in horizontal lines throughout the entire chain. In great profusion all over these mountains are to be found beautiful quartz crystals, firmly imbedded in the sandstone, or lying loose on the ground, where the torrents have left them.

#### FORMER INHABITANTS.

When the Rev. William Shepstone first penetrated to this part of the country, more than twenty-five years ago, in search of a suitable place to form a new Mission station, he left the colonial boundary far behind, and found here an almost uninhabited country. There were, however, two Dutch Boers squatting in the neighbourhood, who had advanced thus far into the wilderness in search of "fresh fields and pastures new." Previously, many bands of Bushmen, the wildest and lowest of the aborigines, had their caves in the mountains and kloofs of this neighbourhood, and were accustomed, from time to time, to carry off horses and other stock belonging to the more peaceful inhabitants, with which to replenish their commissariat. They had no scruples at all as to the propriety of hippophagy. They have long ago left this locality; but their graphic paintings on the rocks remain in numerous caves to testify to their former residence here. They must at one time have been in considerable force; and probably the Wittebergen formed for them a sort of centre, and was the constant resort of hordes from all quarters. There is an immense "Bushman cave" on the bank of the Orange River, about an hour's ride from this station. It is so large as to be capable of giving shelter to a couple of hundred horned cattle, and is decorated by mural paintings. This, it is supposed, was their head-quarters. Specimens of their rude implements are still occasionally found in its vicinity.

#### BUSH: WILD BEASTS.

Twenty-five years ago this part of the country abounded in wood, all the mountain kloofs, and sheltered nooks and crags, being full of bush and timber trees. That glory, however, has well nigh departed, owing to the great increase of population, and consequent increase in the number of hearths to be supplied with fuel.

With the decrease of wood, there has been a corresponding decrease of wild beasts. Here was the home of the lion, tiger, buffalo, hippopotamus, eland, gnu, quagga, gazelle, wolf, jackal, and other denizens of the wilderness. Most of these have disappeared with the Bushmen. A few years ago, however, a tiger was killed in the mountain hard by, and more recently a pair of hippopotami have been seen in the river. Wolves, jackals, ant-eaters, and porcupines are still here, as also secretary-birds, cranes, pelicans, eagles, and vultures. Snakes of many kinds too are numerous.

#### PRESENT POPULATION.

The present population of the Wittebergen Circuit consists principally of Fingoes; besides these, however, there is a considerable number of Basutos and half-castes.

It was owing to the establishment by our Society of Mission stations here, and the contented, peaceful character of the inhabitants under Missionary influence, that the Government extended the boundary line to the Orange River, and that this part of the country became, by Act of the Imperial Parliament, a "Native Reserve."

By virtue of our early occupancy, we enjoy certain privileges, and have large claims upon the Government, which are duly acknowledged in the Parliamentary Blue Books of the Colonial Legislature.

Since the station was first established, the population has changed again and again. A portion of the tribe of the Christian Chief Kama was once located here. They moved first



to Kamastone, and afterwards to Annshaw, where they still remain. Then Umhlambiso, a powerful Fingoe Chief, with his tribe, settled in this part of the reserve. Subsequently he removed to the Amatole, and his tribe now form part of the Annshaw Circuit. The old Chief has lately died.

But though there have been repeated migrations, the places of the departing have always been speedily filled up by new comers. The population was never before so large as it is at present. In fact the reserve is quite full, the land not being able to sustain any further increase of population. A great number of the people are still heathens, though all feel more or less the influence of the Missionary work carried on in their midst.

A residence in such a reserve as this, is esteemed by the natives as a great privilege; for they enjoy here all the security which British law affords, while living to a great extent according to their own habits. Hence this is the resort of multitudes of native families, who have worked for a series of years among the colonial farmers, and, by their joint earnings, have accumulated a little flock of sheep, or a few cattle. They will not take their hardly earned property into the independent native states, from which they first came, for fear of its being "eaten up" by their greedy relatives, or envious Chiefs. For this reason they seek the privilege of a residence here. They have learned enough of colonial law to respect it, and to desire to sit under its protection; moreover, many, who have in the colony become Christianized, deem it the greatest boon to be allowed to settle on a Mission station.

The Fingoes live in kraals, or villages, consisting of from five or six to fifty or sixty huts, under their respective Chiefs or Head-men. One of these villages, containing about sixty habitations, forms a part of the Mission station. Several of the Christian Fingoes have built themselves cottages of brick, neatly white-washed and thatched. This marks

an advance in civilization. But those who still reside in the old-fashioned bee-hive huts, keep them so clean, as to give the Missionary little room for complaint; and to render unnecessary any strenuous exertions towards the erection of more civilized-looking tenements.

The Basutos reside principally on another part of the station, under a Chief elected from amongst themselves. Their village consists of upwards of one hundred houses. They have entirely renounced the use of the straw hut, and live in cottages of wattle and daub, brick, or stone, with thatch roofs. They do not, however, take such pains as the Fingoes, to make their dwellings look neat and respectable.

The half-castes are scattered about in little hamlets here and there, at distances varying from one to seven miles from the station. They live, for the most part, in tolerably good cottages of brick, and pride themselves in a superior civilization to that of the "Kaffirs," as they designate, with some degree of contempt, all the black races. Many of them have the advantage of *possessing* the plots of ground on which they reside; these plots having been properly surveyed, and secured to them by Government title-deeds. They are not numerous, and are all under a Captain elected by themselves.

The Chiefs and Head-men rule their respective kraals, and settle all minor disputes among their people, while they are all amenable to an officer appointed by Government, who has his residence in the Reserve. All cases which the Chiefs do not succeed in settling satisfactorily, and all breaches of the law of a serious character, are heard by him; and those which in their nature are beyond his power to adjudicate, are handed over to the Magistrate's court at Aliwal North.

For all the privileges which the natives here enjoy, they pay an annual tax to the Government of ten shillings per hut. This tax falls heavily only

upon polygamists, who must pay as many half sovereigns as they have wives, for each wife has a separate hut.

#### MEANS OF LIVELIHOOD.

The avocations of the people are principally agricultural and pastoral. Each head of a house has a piece of ground allotted to him for cultivation by the Chief, in concert with the older men of the kraal in which he resides. This he continues to cultivate so long as he remains at the kraal. Should he remove, the piece of ground reverts to the Chief, to be again given to some other applicant.

Maize and Kaffir corn are the principal crops raised, as these form the staple food of the natives. But many cultivate in addition wheat, oats, beans, and potatoes, for which they find a ready sale.

But our people labour under great disadvantages in the cultivation of the soil, since there are no means of irrigation. Water is scarce; for, where springs are found in situations to command the lands, the supply is too small to lead out. Certainly, the greatest of South African rivers is close by, but it flows at such a depth between almost perpendicular banks, as to be entirely useless for purposes of irrigation.

Each kraal, or village, has its summer and winter grazing grounds, where the little flocks and herds of its occupants find pasturage in common. They are attended by the small boys of the village, who thus, in too many instances, grow up utterly destitute of school instruction. In fact, in all the pursuits of the natives, children of both sexes are so useful to their parents, that it is with the greatest difficulty we can keep the day-school supplied with pupils. But more of this hereafter.

In addition to the pursuits just named, many of the men of all three classes of our population are "transport riders." They own waggons and spans of oxen, with which they convey merchandise between the various

towns of the colony. In this way they are frequently intrusted with loads to the value of several hundred pounds, for the carriage of which they are paid on delivery at so much per hundred-weight. By these earnings they gradually rise to a condition of considerable respectability. A good waggon, such as some of them possess, is worth £100 or upwards, and a full span of fourteen oxen not less than £70.

Others of the native men are becoming adepts as brickmakers, builders, thatchers, blacksmiths, roadmenders, basketmakers, and tanners; and many more find employment as farm servants among the Boers; or as wool-washers, warehousemen, constables, grooms, and waiters in the towns.

While those of the male portion of the community who are willing to work thus find remunerative occupation, the females are not idle. The young girls are in great demand as household servants among the white people. Some of the women take in plain sewing, or engage themselves as water carriers and washerwomen. The married women, however, as a rule, devote themselves to their household affairs, including a share of the work in the lands.

#### LOCALITY OF THE STATION.

Mr. Shepstone's object, when he came to select a spot for the erection of Mission premises in this part of the country, was to find the driest possible locality. In this he succeeded to admiration.

The surface of the country about here is much broken by crags and declivities. Rocks of every conceivable size and shape, ragged, weather-worn, and lichen-covered, lie jumbled together, or scattered about in picturesque confusion, in every direction, and in silent eloquence preach of the ages gone by.

On a broad level promontory of rock, which terminates abruptly in a crag of about seventy feet deep, stand the Wittebergen Mission house and chapel. The crag is very steep, and abounds in venerable rocks of gigantic

size, such as have been described, while, in the spaces between them, still flourish the primeval bush and trees, the preservation of which has been each successive Missionary's care. From this crag there is a very extensive prospect, looking westward, over a grass plain slightly rising to a distance of eight miles, and beyond that, a range of mountains, thirty miles distant, very appropriately called the "Stormbergen."

#### MISSION PREMISES.

The Mission house itself is quite as unique as its situation. It is ninety feet long, by only sixteen wide. The exterior walls are built of solid mud, and, while only eight and a half feet high, are nearly two feet thick. On the outside they are neatly covered with white rough-cast, and on the inside are simply whitewashed. The roof, constructed entirely of inch plank, is neatly thatched with grass. This is the best kind of roof for South Africa. In summer it excludes the heat, and in winter the cold. It will be readily understood that such a narrow house can only consist of a series of rooms extending lengthwise. Such is the case; but the ingenuity displayed in the internal arrangement leaves nothing to desire in the way of convenience. The windows of the house are very small, and are thus in perfect keeping with the cottage-like appearance of the whole. The floor of the house throughout is of earth, which has been laid in, to render level the rocky surface on which the house is built.

The chapel, standing in a line with the Mission house, is also constructed of solid mud, only the walls are at least half as high again. It is seventy feet long, by twenty wide, and is whitewashed inside and out. Over the entrance at one end there is a neat porch with pinnacles. At the opposite end is a commodious classroom. The chapel will seat two hundred and fifty people. It is much too small for our requirements, but we cannot afford to enlarge it. All the

seats are of brick, plastered over. The communion rail is composed principally of bamboos, and the pulpit of packing-case deal. We are hoping shortly to commence extensive alterations in this primitive place of worship; and, among other things, some simple wooden seats for the congregation, and a decent pulpit and communion rail, are thought of. I hope the Chapel Committee in England will not think us extravagant!

#### OUR WORK.

Some years ago, having climbed to the summit of the nearest considerable height of the Wittebergen, I was much interested in the bird's-eye view of my Circuit, which lay mapped out below me. Innumerable roads and foot-paths were perceptible for miles round the station, all converging to it, and plainly indicating that *there* was the centre of attraction. Along these roads and paths are to be seen, on the Sabbath, companies of decently clad natives cheerfully wending their way to the chapel. The first Sabbath service is a prayer-meeting commenced at daylight. This is attended exclusively by those who reside on the station. After breakfast the Sunday school bell rings, and the children are cared for. Poor little things! the greater number of them are excluded from the chapel, when the regular service commences, for want of room. The forenoon service is entirely in Kaffir, and consists of hymns, morning prayer, and sermon, just as in most of our chapels at home. The *Gloria Patri*, where it occurs, is chanted. The volume of sound which these people produce in singing, as well as in the responses, would astonish many of our English friends. This service is attended by the Fingoes, many of whom come from considerable distances. Frequently in the summer time, there are as many sitting outside as inside the chapel, but, all the windows being wide open, they are able to join in the service. At its conclusion, two classes meet in different places, while Sunday school is again held in

the chapel. This time the attendance consists, in a great measure, of adults of all ages, including the grey-headed.

At about two o'clock, we commence the afternoon service for the half-castes, which is entirely in Dutch, only the sermon is interpreted into Sisuto, for the edification of the Basutos who attend. After this there is another class; and then all is still until nearly dark. Meanwhile, those who live at a distance are wending their way homewards. The station people are caring for their sheep and cattle, and seeing them properly folded for the night. It is the time also of the second meal of the natives, who, as a rule, eat only twice a day.

At dusk the evening service commences. It is conducted entirely in Sisuto, generally by one of the Local Preachers.

On Monday morning early a prayer-meeting is again held; and on all the other mornings of the week classes are met at daylight. On Wednesday evening there is a public prayer-meeting, and, on Friday evening, service. The other evenings of the week have been occupied by the Bible-class and evening school. These, however, are at present discontinued, owing partly to the absence from the station of many of our young men, who are working among the farmers.

#### DAY SCHOOL.

The difficulty we find in getting children to the day school has already been referred to. The parents, while themselves feeling the disadvantage of ignorance, and desiring and trying to learn as they have opportunity, are too apathetic to interest themselves systematically in the education of their children. In addition to this, there are so many ways in which even very young children can be of service to them in their daily avocations, such as carrying water, minding the babies, herding the sheep or cattle, leading the oxen, when yoked to the plough or waggon, carrying refreshment to those at work in the lands, gathering fuel, and a host of other little matters,

that the interests of the immediate present are allowed to overbalance the advantage which would ultimately accrue to the children from a regular attendance at school. But the immense amount of care and attention necessarily attending the cultivation of Kaffir corn, which is their principal article of food, must be stated as another important item in the causes which militate against a regular attendance of the children at school. Kaffir corn is sown in August or September. As soon as it has grown a few inches high, it is necessary to weed the ground. This work, in a fruitful season, gives employment to the whole family for several weeks. As soon as the ear begins to form, and from that time till the following June or July, some one must be at the land every day to drive the birds away. Indeed, from sowing to reaping time, the land must be watched, in order to prevent the trespassing of cattle. In all these operations children are useful. And perhaps it is not to be wondered at that a half-civilized people will rather employ their children in this way, than send them to school.

From time to time we have made great efforts, and, by preaching on the benefits of education, reasoning personally with the parents, and going and seeking up the children, have got as many as one hundred and twenty to the school. But after a very few weeks, and while still congratulating ourselves on the improved attendance, it has gradually dwindled down again to the minimum of ten or fifteen. Some allowance might be made, if the people had to pay for the education of their children, for this they are not able to do. But everything is provided for them. Such is the state of matters just now connected with the day school.

#### OUR OUT-PLACES.

We have reduced the number of our out preaching-places to four, in order to give to each regular services every Sunday. The nearest of these, about

four miles distant, is the village of Manaar, a powerful Fingoe Chief. He is still a heathen, though he frequently dresses quite respectably, and attends service at the station. All his people are heathens, and are a very hard set. Our services are held in fine weather in the open air, but, in rainy or cold weather, in the hut of the Chief. We have laboured at this kraal for six years, almost without interruption; but as yet no fruit has appeared.

At my last visit there, however, several young men desired me to give them spelling-books, which I did with great pleasure; as it is a good sign when they begin to feel interested in anything that will draw their thoughts away from the polluting topics on which they mostly dwell, and from the degrading customs of heathen life. Many have been the cases in which the spelling-book has, under God's blessing, been the means of leading to a change of life. May it prove so in this case!

Umhletya's kraal, about ten miles distant, is another of our out-places. The kraal stands on a picturesque eminence commanding a view of the Orange River, which here makes such a bend as to describe nearly a complete circle, the tongue of land enclosed being a part of the Orange Free State. Umhletya is a petty Fingoe Chief, who still adheres to the heathen customs of his forefathers. Nevertheless, he always exerts himself most diligently to get his people together for the services, which are generally held in his house. We have here a little nucleus of three members, who consistently witness for Christ amidst surrounding heathenism.

At my last visit I was grieved to find many of the people busy at work, although it was the Sabbath. Some were digging out the hard dung from the cattle kraal for fuel; one, the son of the Chief, was busy making himself a pair of sandals, and several women at the doors of their huts were preparing locusts for food. They all insisted on my arrival, and the Chief's capacious hat was by-and-bye

crowded with my congregation. The heathens are generally very attentive to all that is said, and they like the Christian singing; but, alas! their licentious customs keep them back from embracing the pure doctrines of the Gospel of Christ.

We turn now to two brighter pictures.

At Manxeba's kraal we laboured long without seeing much fruit appear. At length, one man and his wife forsook heathenism and joined our Society. After a considerable length of time, and when this God-fearing couple had been united in Christian marriage, admitted to full membership, and had had all their children dedicated to God in baptism, the good work broke out in earnest; and from week to week numbers were added to the Lord. The work still progresses, nearly every week witnessing some new conversions. The man referred to has been made a teacher and Local Preacher, and is a pattern of consistency and zeal. This class, which he meets in his own house, now contains five full members, and forty-two on trial.

Our services are held in the Chief's house, which is a large structure, well built of brick, with a thatch roof. The Chief himself is considerably advanced in civilization, and very friendly to our work, but still a polygamist.

These Chiefs are greatly to be pitied; for any good purposes they may form, are generally overruled by their heathen councillors, whose interest it is to keep the head of the tribe a heathen.

At Bamboos Spruit, ten miles from the station, a little chapel is being erected by the Chief Nombayu, principally at his own cost. Several years ago the Chief came over to his own station, to request that I would go and preach to his people, though he himself was a heathen. I went and preached, and at once established regular services there. The Chief's favourite wife was the first convert. She has of course left him; but, with pleasing inconsistency, he still helps us to the best of his power. Several other members of his family have

since joined us, and the work has continued to grow from its commencement to the present time; so that we have now three classes meeting there, two of which are led by men converted on the spot. Our full members number forty-six; and there are twenty-four on trial. One peculiarity of the work at this place is that so large a proportion of our converts are the united heads of families. Not the man alone, or the wife alone, but both together, have, in a great number of cases, turned to the Lord. Many of these are comparatively young people, and their children still

of tender years, so that it may be said whole households have been won for Christ.

#### CONCLUSION.

There are many other topics, connected with our work, on which I had intended to write, but these must be left for a future communication. It will be evident from the foregoing that we have got a real Mission field to work in. We have many discouragements to try our faith, but also many successes to stimulate our zeal, and lead us to renewed consecration.

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### NATAL.

#### COOLIE MISSION.

*Extract of a Letter from the Rev. Ralph Stott, dated D'Urban, August 7th, 1868.*

We are still hard at work: getting knowledge, and using what we have, which is the best way to keep it. Our work is no sinecure. You may judge of things by comparison. Suppose you were to place along the English coast seven thousand men, brought from different parts of Europe, speaking French, German, Spanish, Italian, Russ, &c., and set two Home Missionaries to preach to them and read to them in their own languages, with a Circuit a hundred miles long, it would be something like our Circuit and our work. I like it. It just suits my body, and my mind, and my temperament, and my faith. I feel that I am

studying for all India, and preaching to all India. And God will give the blessing. I hear that declaration ringing in my ears, and to the centre of my soul, "Have faith in God."

I consider this a most important Mission, as it respects the planters, as well as the thousands representing our vast Indian empire. We stay at their houses, exhort them, hold family prayer with them, and preach to them. I seldom go a round but I am requested to preach to them. We thus bring the truth to many who are cut off from all other sources. No other Missionaries have access to them.

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### BRITISH GUIANA.

#### GEORGE TOWN.

*Extract of a Letter from the Rev. John Greathead, dated George Town, August 24th, 1868.*

THE work of God is growing in importance every week, and our strength is taxed to the utmost. We have completed the new building in Camp

Street, and opened it with great success. Crowds could not get in. There are about eighty people meeting in class, and the number is increasing

every week; and I am confident this new station, in the midst of a vast population, could support an unmarried preacher.

The organ for Trinity chapel has come to hand. It has cost three hundred pounds. I am glad to say it is paid for. Trinity chapel is undergoing thorough repairs. The vestry is being re-built on a much larger scale, and the whole painted at the cost of ninety pounds. The entire cost of all that is being done to Trinity chapel, including the price of the organ, will be about eight hundred pounds, which sum will be raised by the free contributions of our people. We are urging the congregation to give one thousand dollars at the opening collection on the 24th of September.

Kingston Mission house has been

repaired, and the front gallery rebuilt and efforts are being made on the spot for painting the house and chapel.

Rome chapel is being thoroughly repaired. This chapel was in a bad state, but the friends have come forward, and given liberally. The country chapels may not be able to clear all that we are expending on them; but the ladies in town have a bazaar on the way, to help us in this good work.

Yesterday was a most delightful Sabbath. Sinners were seeking mercy in almost every chapel in the Circuit last night. We are struggling hard to give due attention to every place, and to keep up the spirituality of our people. When the heart is right, everything else goes right.

### CHINA.

The telegram published a few days since in the "Times" and other papers, to the effect that serious disturbances had broken out at Wuchang, and that Mission property had been destroyed, appears to have referred to a trifling matter. Letters have been received at the Mission House from our Missionaries stationed at Wuchang, the Rev. David Hill and the Rev. F. Napier. It appears that a Missionary, not a Wesleyan, while crossing the parade ground at Wuchang, was pelted with stones by some youths who were assembled there for military examination, and received some bruises. Beyond this, nothing had happened, nor was this incident believed to represent in any way the general disposition of the inhabitants of Wuchang toward the Missionaries. Under date of August 20th, Mr. Hill writes:—

"My good colleague, Mr. Napier, is recovering. Our weekly services on the Sunday, Tuesday, and Thursday, have been steadily sustained, and pretty well attended; but there are none who come with the earnest inquiry, 'What must I do to be saved?' Would to God there were!"

### DEPARTURES.

THE Rev. D. Rigby embarked in the river, by the ship "Sobraon," on the 1st of October, for Sydney.

The Rev. H. Bleby, Mrs. Bleby, and family, embarked at Liverpool, on the 6th of October, for the Bahamas, *via* New York.

The Rev. J. C. Fowler embarked in the East India Docks, by the ship "Clarence," on the 15th of October, for Madras.

THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £4,402. 8s.

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**THE FOLLOWING AMOUNTS HAVE BEEN RECEIVED SINCE OUR LAST ANNOUNCEMENT.**

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Birkenhead, Mr. and Mrs. Fisk and				Hinde Street, Mr. Jonathan Porter			
Family	100	0	0	and Family	22	1	0
Ditto, Mr. W. T. Fisk	5	0	0	Huddersfield, Queen Street, Rev. R.			
Ditto, Mr. G. H. Fisk	1	1	0	Roberts and Family	10	10	0
Camborne (balance)	9	3	8	Manchester, Grosvenor Street, Samuel			
Dover, Rev. F. Woodenden	1	0	0	Turnbull, Esq.	500	0	
Glasgow, West, Rev. J. Lambert	11	0	0	Manchester, Mr. Robert Jones	1	10	0
Great Queen Street, Mr. Downes	2	0	0	Market Harborough, Mr. and Mrs. J.			
Hackney, Miss Ayr	10	10	0	Jarvis	1	0	0
Hammer-smith, Mr. Ellis Jones and				Richmond, Miss Barrett	2	2	0
Family	10	10	0	St. George's, Rev. E. H. Tindall	5	5	0

### GENERAL MISSION FUND.

*Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.*

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Hackney Road	7	0 10	Rugby .....	5	7 8			
Limehouse ...	1	2 9						
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Bow .....	37	1 9						
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	183	14 4						
SECOND LONDON DISTRICT.			KENT DISTRICT.			LIVERPOOL DISTRICT.		
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Harrow .....	10	0 0				Wesley ...	32	14 3
Studley Road	11	0 0				Do., Pitt St.	6	10 2
Brighton .....	4	11 6				Southport ...	81	14 6
Lewes .....	20	0 0				Birkenhead...	11	2 6
Haverstock Hill	4	15 0				Chester '.....	10	0 0
Stanhope St..	10	11 2				Blackpool ...	2	0 0
Greenwich ...	6	1 0				Newtown ...	1	1 0
Waterloo Rd..	4	8 6						
	183	5 3					145	2 5
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Scarborough	58	11 0	Cheltenham	16	2 5	Ebenezer...	60	0 0
Malton .....	40	0 0	Cardiff, N. ...	14	1 0	Wath .....	50	0 0
Thirsk.....	30	0 0	Chepstow ...	6	0 0	Retford .....	44	0 0
Selby .....	25	0 0		71	15 0		154	0 0
	353	11 0						
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			Ditto, North	16	2 2	Springhead	57	15 5
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Miss Mary Harding, of <i>Old Cleve, Somerset</i> .....	10	0	0
Mrs. Ann E. Lewarn, of <i>Bodmin</i> .....	5	0	0

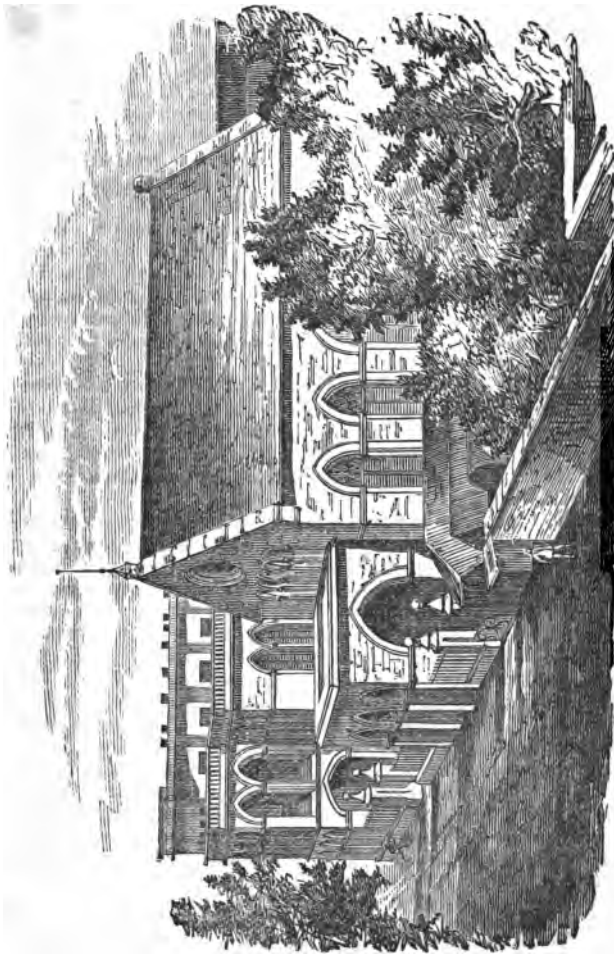
*N.B.—All packages sent to the Mission House, to be transmitted to Stations abroad, should be accompanied by a letter of advice, and a duplicate copy of the list of contents and value, in order to meet the Custom House regulations, as without these particulars the packages cannot be forwarded.*

Printed by WILLIAM NICHOLS, of 6, Stratheden Villas, in the Parish of Hackney, in the County of Middlesex; and published by him at his Office, 46, Hoxton Square, in the Parish of Shoreditch, in the County aforesaid.—October 26, 1868.

No. CXCIV.

DECEMBER, 1868.

PAPERS  
RELATIVE TO  
THE WESLEYAN MISSIONS,  
AND THE  
STATE OF HEATHEN COUNTRIES.  
(PUBLISHED QUARTERLY.)



WESLEYAN MISSION PREMISES, CALCUTTA.

## BENGAL.

## CALCUTTA.

THE eminent Missionary, Dr. Duff, is now engaged in collecting the sum of £50,000, for the sole purpose of building substantial houses for the Missionaries in India to dwell in, as a most economical expenditure of money for the preservation of the health, and prolongation of the life, of the men who have been sent out and have qualified themselves to be able and successful evangelists among the heathen. Keeping this fact in mind, our readers will be glad with us that the Wesleyan Missionaries in Calcutta are well supplied with a substantial house, as well as with a commodious chapel, as represented on the first page of this paper. Their health has been preserved through seasons of awful tempest and inundations and most serious visitations of epidemic sickness, in which many thousands of persons have died.

In the year 1755 the English possessed a strip of land at Calcutta, (correctly, *Kālī Ghāt*, or "the bathing place of the goddess Kālī,") only three miles and a half long and one mile broad. The next year their settlement was captured by Suraja Daula, the Nabob or Viceroy of the Great Mogul, who imprisoned the whole English community, consisting of one hundred and forty-six persons, in the dungeon known as the Black Hole of Calcutta, where one hundred and twenty-three died within a few hours. This atrocious act roused the attention of England, and of the English in India and the Indian seas; and within six months afterwards Calcutta was recovered, the Nabob Suraja Daula was defeated by Clive at the decisive battle of Plassey, and Fort William was built at Calcutta. Then followed the decline of the Mohammedan power in India, after an ascendancy of more than five hundred years, and the establishment of British rule throughout Bengal and India at large.

Of the five hundred thousand inhabitants of Calcutta, there are perhaps twenty thousand who speak the English language. Some of the natives, it is said, have paid such exclusive attention to English as scarcely to be able to use their own language. Many of the heathen have abandoned idolatry, and some have become Christians, it is hoped, in truth.

The past year has been a year of progress. It is something to have already a society of forty members, thirty of them English, ten Bengalees. The Bengalee catechist has been assisted by a Scripture reader for a great part of the year; and both have regularly preached in the streets. Four adults have been baptized. A colporteur has been employed, who has distributed two hundred and seventy-seven Testaments, and eight hundred and eighty-five Gospels, while visiting two hundred and seventy-two villages and seventy-six schools. On the first Sunday in the year a Sabbath school was commenced, and a Bible class for adults. The services have been put in regimental orders, and the military are brought regularly to the chapel in waggons.

We have just received a paper on Vernacular Education in Bengal, dated "Calcutta, September 8th, 1868." It is issued by the Missionary Conference of Calcutta, and is signed by twenty-four Ministers or Missionaries. It reveals a state of education and morals not creditable to England after the occupation of the country for more than one hundred years.

THE work to be done is of enormous magnitude. The need is most urgent. The great mass of the people in Bengal is sunk in a condition of almost brut-

ish ignorance. The proportion of the population receiving education in all Government and aided schools, is only one in three hundred and twenty-

eight. It is true there are native schools; and at first sight the existence and number of these might seem a fact of no small importance. But probably, when they are taken into account, it will be found that *not more than half a million of children are receiving any kind of instruction, out of a population of fully forty millions.* It cannot be safely calculated that more than four per cent. of the population can read with any intelligence.

This deplorable destitution of mental and moral training has an important relation to crime. So long ago as 1809, the matter was thus referred to by Mr. Dowdson, Secretary to the Bengal Government, in a Report on the Police:—"I am sensible that a great deal must be done to eradicate the *seeds* of these crimes. The real source of the evil lies in the corrupt morals of the people. Under these circumstances, the best laws can only have a partial operation. If we would apply a lasting remedy to the evil, we must adopt means of instruction for the different classes of the community." (Fifth Report on East Indian Affairs, Appendix 12.) Sir Frederick Halliday, when Lieutenant-Governor of Bengal, in a Minute on Police and Criminal Justice, used the following true and weighty words:—"While the mass of the people remain in their present state of ignorance and debasement, all laws and all systems must be comparatively useless and vain. Above all things that can be done by us for this people, is their gradual intellectual and moral advancement through the slow but certain means of a widely spread popular system of vernacular education."

It is true that no system of merely secular education can cure such deep-seated evils; but, even in Government schools, moral instruction is, or might be, imparted, and could not be without some good results.

Education is necessary to protect the people from oppression. In the important matter of his accounts, the uneducated ryot is utterly defenceless. Detection of forged documents by him is impossible. An ignorant people fall an easy prey to corrupt underlings of the zemindars and the courts, who are always eager for bribes. Moreover, if the people speak truly, even the police and petty officers of Government greatly tyrannize over them.

It is right to state in this connexion

that the condition of the Bengalee is one of extreme depression; and is such that it can hardly be otherwise. As compared with that of the peasantry in other parts of India, his position is altogether peculiar—in many cases, approaching to serfdom. It is with difficulty he procures at any times the necessaries of life; and his chronic poverty is aggravated by the recurrence from time to time of such calamities as hurricanes, droughts, inundations, and epidemics among men and cattle. Though not naturally destitute of acuteness, he is generally crushed and spiritless under the accumulated evils of his position. Mere education would not remove these; but it would to some extent mitigate them, and it would contribute to that energy and force of character, the want of which is now so deplorable.

Education is necessary for political reasons. The most absurd reports may be spread—indeed, are spread, the most groundless alarms may be raised, so long as the people continue in their present state of darkness. Public order rests upon a slumbering volcano.

A desire for elementary instruction has long characterized certain classes of the people. The existence of about thirty-three thousand indigenous schools, miserable as they are, is an evidence of this. Another evidence of the same thing is the successful commencement of night schools for the working classes in some of the country districts.

At the same time, it would be unreasonable to expect that the best contrived system of education will speedily call forth a very large attendance of the masses. The rush of the higher and middle classes to English is dependent mainly on the belief that English is "the language of good appointments." The attendance, especially of the agricultural population, may perhaps be partial and irregular, until they gradually see some tangible benefits resulting from the elementary schools. But education should be put within the reach of all; and the desire for it will grow. Its growth would be materially quickened by a faithful carrying out, on the part of Government, of the principle thus expressed by the Secretary of State, in the dispatch of 1859:—

"It has long been the object of the several Governments to raise the qualifications of the public servants

even in the lowest appointments; and by recent orders, no person can, without a special report from the appointing officer, be admitted into the service of Government on a salary exceeding six rupees *per mensem*, who is destitute of elementary education."

There is an impression in some quarters that education naturally and easily descends, "filters downward," as it has been expressed, from the higher to the lower classes. But all history proves that there may long exist a cultured class in juxtaposition with an illiterate or even barbarous class. It is vain to hope for the illumination of the masses of Bengal, unless special efforts are made on their behalf. If even in some parts of England, notwithstanding her ancient system of universities, colleges, and schools, education has not yet "filtered downwards to the masses," what can be expected in India, with its stupendous system of caste, partitioning off society into *strata* that never intermingle?

The progress that has been made in other parts of India, in the extension of popular education, is a strong argument for similar efforts in Bengal. Even-handed justice must be shown to all. Why should not the poor ryot of Bengal fully share in the benefits of education?

It is an important fact regarding the present educational system, that a very large proportion of the funds devoted to its support is drawn from the imperial revenues, to which the Bengal ryot contributes his share. With what show of justice can we withhold the *necessaries* of intellectual life from the many, while we compel them to contribute to the intellectual *luxuries* of the few?

It seems unnecessary to adduce more reasons for the extension of popular education. But an objection that weighs with some may be noticed. It is contended that the people will be unfitted for their position in life, if they are educated. But the experi-

ence of many European countries and the United States of America, in which education is felt to be a State necessity, and made compulsory even on the lowest, is a sufficient refutation of the objection now referred to.

The question of the manner in which the expense of an efficient system of popular education can be provided for is confessedly not easy. Probably no method can be proposed against which strong objections will not be raised. But it is unnecessary to enter on any discussion of the question, inasmuch as His Excellency the Governor-General has stated, in his clear and decisive Minute of the 25th of April last, that the necessary funds are to be raised by a cess upon the land.

E. C. STUART, *Secretary, Church Missionary Society.*

JAMES LONG, *Ditto.*

J. MURRAY MITCHELL, *Free Church of Scotland.*

ROBERT ROBINSON, *Baptist Missionary Society.*

JOHN P. ASHTON, *London Missionary Society.*

W. HOOPER, *Church Mis. Soc.*

A. OGILVIE, *Church of Scotland.*

JAMES H. BROADBENT, *Wesleyan Missionary Society.*

JOS. BROADBENT, *Ditto.*

JAS. E. PAYNE, *Lon. Mis. Soc.*

JOHN D. DON, *Free Church of Scot.*

K. S. MACDONALD, *Ditto.*

C. B. LEWIS, *Bapt. Mis. Soc.*

J. WENGER, *Ditto.*

CHONDRONATH BANERJEE, *L. Mis. Soc.*

S. C. GHOSE, *Ditto.*

J. H. ANDERSON, *Bapt. Mis. Soc.*

T. MARTIN, *Ditto.*

T. E. SLATER, *Lon. Mis. Soc.*

JOHN NAYLOR, *Ditto.*

ALBERT WILLIAMS, *Baptist Chapel, Circular Road.*

JAMES VAUGHAN, *Church Missionary.*

A. P. NEELE, *Ditto.*

W. J. WILKINS, *Lon. Mis. Soc.*

Calcutta, September 8th, 1868.

An advocate of Missions, in a recent publication, emphatically asks four questions, which he calls "The four Whos;" viz., "Who will go to heathen lands?" "Who will give for the support of Missions?" "Who will pray for Missionary success?" "Who will work as collectors and advocates of this cause?" Let our readers ponder these questions, and answer them, as they can answer to God.

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NOVEMBER 25, 1868.

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The  
**Wesleyan Missionary Notices,**

RELATING PRINCIPALLY TO

**THE FOREIGN MISSIONS**

UNDER THE DIRECTION OF

**THE METHODIST CONFERENCE.**

MISSIONS COMMENCED, 1789.]

[SOCIETY FORMED, 1812.

**For DECEMBER, 1868.**

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**THIRD SERIES. VOL. XV.**

**FIFTY-FIRST YEAR FROM THE COMMENCEMENT.**

**LONDON:**

**THE WESLEYAN MISSION-HOUSE,**

**BISHOPSGATE-STREET WITHIN, E.C.;**

**WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.**

*All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in LONDON, to the Rev. William B. Boyce.*

*Post-Office Orders should be made receivable at the Chief Office, London.*

**PRICE ONE PENNY.**





NOVEMBER 25, 1868.

NO. 180. THIRD SERIES.

## WESLEYAN MISSIONARY NOTICES.

DECEMBER, 1868.

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THE sudden and surprising political changes which have recently transpired in Spain have awakened a deep and earnest interest in that distracted and impoverished peninsula. It is impossible for Wesleyan Methodists to regard those changes with indifference. Years ago we endeavoured to give the Spaniards an open Bible and a pure Christianity; but the stringent measures of an intolerant Government compelled us to suspend our operations and to withdraw our Missionary. A sweeping revolution has driven Isabella II. from the throne, and placed the reins of power in the hands of men of pronounced sentiments on the side of civil and religious liberty. Under these circumstances, the Committee have anxiously considered the claims of Spain, and at their last Meeting the following Resolution was unanimously adopted:—

“1. That this Committee views with the deepest interest the extraordinary events which have just occurred in Spain; the fall of a power which has always resisted the introduction of the Bible and of Protestant Missions, the expulsion of the Jesuits, the suppression of the monasteries, and the proclamation of religious liberty; and it regards these results, notwithstanding any uncertainty which may yet hang over the future, as indicating, with a clearness which cannot be mistaken, the duty of the Protestant Churches of this country to supply to the people of Spain the light of evangelical truth.

“2. The Committee has already sanctioned the employment, at a limited expense, of a Spanish teacher, who has been directed to visit different parts of Spain, and to report the result of his observations; and it will continue carefully to watch the progress of events, especially with regard to the openings for Mission work which may appear most eligible.

“3. The Committee, however, find it absolutely impossible, in the present state of the Society's funds, to undertake new financial

responsibilities, however urgent and promising the openings may appear; and they are of opinion that if a Mission to Spain is to be commenced, it can only be by such an augmentation of the regular income as will be adequate to the required expenditure."

Our Italian intelligence will be read with much satisfaction and thankfulness. The Bible is not only obtaining a wide circulation, but its readers are rapidly multiplying among all classes of the people. The day and evening schools are in vigorous activity. Some of our favourite hymns have recently been translated by a gifted Italian. Our beloved and laborious brother, Mr. Jones, has had to taste the cup of sorrow. Death has robbed him of a dear child. He says, "We carried her to the grave, singing our Italian translation of 'Rock of Ages.' The promptness with which the little plot of ground for the grave was granted, and the church thrown open for our use, astonished me.....That little grave, under the shadow of the walls of the Romish church, which we sadly think of as our own, reminds us how religious liberty is becoming a fact in this land, where once religious intolerance was universal."

In Jamaica, amid many difficulties and great discouragements, the brethren are labouring with an earnest purpose and with an unfaltering confidence. Commercial depression still paralyses the energies and drains the resources of the people. It is to be hoped that those signal visitations of grace, which have refreshed many of the islands of the West Indies, will be more richly extended to Jamaica, where, notwithstanding all that has been accomplished, almost half the population are untouched by the Gospel.

Many of our readers will be glad to see a Theological Institution Report from Fiji:—a document which, although simple and unpretending, has a value and importance which can hardly be overrated. That Fiji can already furnish and train a native ministry is a fact which more than justifies all that has been expended on that interesting Mission, and may well constrain the founders of it to rejoice with exceeding joy. Theological students at home will have to bestir themselves, otherwise those young Fijians will leave them behind in the range and variety of their theological acquirements.

We give an extract from the proceedings of the General Committee, relating to various topics of business, which we respectfully commend to the earnest attention of our friends.

As the season of the year is rapidly approaching when our zealous young friends are accustomed to exert themselves in connexion with the Christmas and New Year's Offering, may we respectfully request the Secretaries to see that the Cards are duly announced and issued, and that all needful arrangements are made to render the next effort as successful as in former years?

---

ITALY.

NAPLES.

*Extract of a Letter from the Rev. Thomas W. S. Jones, dated Naples, November 5th, 1868.*

It is only a few weeks since I and my dear wife lay at the very verge of death; and now that our heavenly Father has given us back to the happy toil of Mission life, I gladly avail myself of the opportunity of sending a few lines to the dear friends in England who are interested in the Italian Mission, telling them something of what we are doing in these southern provinces.

Our Mission services in Naples are held in rooms we rent in one of the palaces in Toledo, the principal street of the city: a more central position we could not have. A long, large room serves as a chapel, and three smaller ones as class and school rooms. The public meetings are held on Sunday mornings and Sunday and Thursday evenings; and the three classes, into which our little church is divided, meet on different evenings during the week.

Sometimes our hearts are very down-cast as we labour on and on, and yet do not see that permanent numerical result we so much desire: to those, however, who know all the circumstances of our work, there are manifest tokens that our toil is not in vain. Precious souls that have lived without God and without hope in the world, and shadowed by the terrible darkness of superstition, have been brought out of darkness into the marvellous light of

God's dear Son, and have passed to a better world, triumphing in the love and care of the one blessed Saviour. There are many instances in which the preaching of the Gospel and the work of our churches have produced results which do not appear in any way connected with our movement: and were there no other way of gauging the effect of what has already been done, it is no little thing to say, that through our day and evening schools in Naples alone, we have now access to more than two hundred families, very many of which are entirely indifferent to religion, or else Roman Catholics. Would that we could tell of a general religious awakening, moving the masses of the immense population of this city! For this we are praying, and for this we are working. The fallow ground is being broken up, and the precious seed has been cast into many a furrow; and even if neither blade nor stalk had appeared, we should still know that the seed is germinating, and that the harvest day must come. That Catholicism, though it still reigns well nigh universally over the different classes of society as a form and custom, is losing its hold on the conscience of the more educated, is evident even in the outward life of the city. Processions in honour of miraculous statues and pictures, which, under the old régime, were attended by the King and

Queen, and even since I came to Naples were honoured by the presence of the nobility, the authorities, and the troops, have been abandoned; and the streets, where once at almost every step one saw the figures of some saint or some other object of superstitious devotion, are now, in this respect, no more Roman Catholic than the streets of London. Much as we rejoice to mark all the many signs of the decline of priestly influence, we should be much too sanguine were we to regard them as the manifestations of a truly religious sentiment: to us they are at once the indications of an outward homage to the great principle of religious liberty, and also of that fearful indifference to religious matters so certainly generated by priestcraft and superstition.

Our English friends will see in the following fact how religious liberty, recognised by law, is taking root not only in the great centres of Italian life, but also in the country places around. Our little girl who died at Cava lies buried there, the first Protestant interred in the consecrated ground of that cemetery. We carried her to the grave, singing our Italian translation of "Rock of Ages." The promptness with which the little plot of ground for the grave was granted, and the church thrown open for our use, astonished me, as well as the interest manifested by some of the inhabitants in the funeral service. Other English families have been refused burial in the consecrated ground, and have been interred outside the walls of the cemetery,—one family of four persons within the last few years. I know that it matters little where our dust may lie, that the Saviour holds it in the hollow of His hand, and that He will raise it up at the last day; but to us that little grave, under the shadow of the walls of the Romish church, which we sadly think of as our own, reminds us how religious liberty is becoming a fact in this land, where once religious intolerance was universal. It is but a year or two ago since a colporteur died at

Capri, and was buried in the cemetery of the island. As soon as it was known that the *heretic* and *apostate* was buried in consecrated ground, an attempt was made to oblige the Syndic to have the body exhumed. The same night the house of Dr. Green, who had done all that medical skill could do for the dying man, was attacked; a shot was fired at the Doctor through the window, and a written notice was posted on the door of his house, threatening him with certain death unless he left the island at once. It was only by the immediate presence of a strong military force that the people were hindered from doing the work assigned them by the priests,—that is, exhuming and ill-treating the body of the poor dead man.

Hitherto we have used in our services a small collection of hymns, the best as yet published; but we have long felt the want of a more general collection, and one more thoroughly devotional. To me it is no mean subject of gratitude to God that He has raised up amongst us one who is devoting both time and care that he may furnish us with a good Methodist hymn-book. It is no easy task, and indeed requires a special gift to translate faithfully into good poetry hymns the charm of which is the devotion they express in an exquisitely simple style. Already we sing, "Rock of Ages," "Salvation, O! the joyful sound," "Come, Holy Ghost, our hearts inspire," and others of the beautiful hymns we have been accustomed to at home, and which breathe the varied and deep sentiments of the Christian life. Thus, one by one, the hindrances to the development of our work are passing away; and we trust, ere long, the good providence of God may remove the greatest of all the many hindrances that still remain. I mean the want of premises adapted to our work. We want more room for any special service, and we want more airy and better lighted rooms for our schools. I doubt not, were it possible to obtain premises well adapted to

serve as church and schools, that our services would become more thoroughly known and largely attended; and that our schools, organized on our own system, would not only shed the hallowed influence of a directly Christian education on a very much larger number of families, but would sensibly influence the existing and future educational institutions of the city.

Another encouraging fact is the many and repeated applications which reach us from the different cities of southern Italy, asking information respecting our religious principles; and many an important centre could we occupy were we not prevented by want of means. We had heard much of Cosenza, an important city of Calabria, but our inability to undertake the financial responsibility of a new centre had, till now, hindered us taking action. Signor Girone, an ex-monk, who has been working with us some time in Naples, having collected amongst some friends the amount necessary for the immediate expenses of the journey, is now in Cosenza. From letters and information I have received, it is evident his visit has not been without success. He has held meetings in his own house, and in the house of one of our friends. At first, only six or seven persons came together to hear the word of God and pray. In his last letter, he tells me more than sixty persons were present. Of course, these meetings have not failed to excite the ire of the priestly party. Every possible means has been used to cause disorder, and so create a pretext for closing the services. Anonymous letters have been sent him full of the most terrible threatenings. Bills have even been posted in the city, concluding with "*Morte ai Protestanti*," "Death to the Protestants." The authorities at first urged Signor Girone to leave Cosenza, representing to him his personal danger and the danger that threatened his friends;

finding him, however, determined to remain, the Prefect has told him he will do his best to protect him and those who come to hear him; and so the services are continued, notwithstanding the *municipio* had formally protested against his being allowed to continue in the city.

I may just add one more fact that shows how the truth finds its way among the people. Let our friends picture to themselves, in the midst of a thick wood, which clothes the steep slopes of the mountains that rise in the interior of Calabria, a band of men, dressed in the romantic and picturesque costume of that province. They are a group of herdsmen encamped for the night beside the cattle they have brought from a distance to graze on the herbage which grows on the mountain side. By the light of the camp fire, one, whom it is not difficult to recognise as the chief of the band, is reading to his comrades the blessed book, which, by the light and power of God's Spirit, has filled with a heaven of peace and joy many a weary, sinful heart, and made our happy English homes and our native land all that they are. I was told this fact by one of the members of our church, Signor Olivieri. His employment calls him frequently from place to place, and wherever he goes he carries with him copies of the Word of God and religious tracts to sell to those who are anxious to obtain them. The brother of the chief came to him in Cobrone, from his home in the far interior, on purpose to replace the copy of the Bible he had bought from one of the Colporteurs of the Bible Society, and which he had given his brother, the chief, to read to his band.

We pray that the mighty Spirit of God, who alone can dispel the darkness that shadows this beautiful land, may be abundantly poured out on our churches and on the multitudes around us.

## SOUTH AFRICA.

### NATAL.

*Extract of a Letter from the Rev. James Cameron, dated D'Urban, Natal, September 7th, 1868.*

On the evening of Friday, the 28th ult., rain, much needed and eagerly expected, began to fall copiously, and continued to fall with no intermission till eleven o'clock a.m. of Monday, 31st. Day and night it poured incessantly, laying an effectual embargo on all business and all public worship; for in no church or chapel in D'Urban or the surrounding country was there any religious service on Sunday, the 30th, except in our principal chapel, where ten of us held a prayer-meeting. During the storm very little was known of the extent of damage being done; but, as it subsided, doleful tidings of disasters came in from all quarters. But few dwellings escaped uninjured, and many, in whole or in part, were swept away. Several large chimneys connected with sugar mills, and but recently built at great expense, succumbed to the violence of the flood, and tumbled to the ground. Along the river courses many valuable

crops have been destroyed. But the loss to the colony in its bridges is immense, not only in their money value, which is great, but in the obstructions to traffic thence resulting. The Umgeni bridge, which cost fifteen thousand pounds not more than five years ago, was carried away by the rush of the waters, leaving hardly a vestige behind. The same has happened to several others. The roads in many places are now impassable. Here a frightful chasm, and there loads of earth and rocks, intercept the traveller. A great number of cattle, too, have died from the wet and cold. All this happening at a time when the colony is struggling with financial difficulties seems very unfortunate. Still the Lord reigneth, and, in His wonderful counsel and excellent working, can make even this public calamity turn to the advantage of the community at large.

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*Extract of a Letter from the Rev. Richard Hayes, dated Pietermaritzburg, September 4th, 1868.*

On the Monday following the Mission services in August, Mr. Mason, Mr. Barton, Mr. John Cameron, and I, rode to York, to attend the Missionary Meeting there. It was the second meeting of the kind which has been held at York, and was a decided success. Last year the weather was unfavourable, and the people were prevented from assembling. This year the day was fine, and the meeting was held in the afternoon, instead of the evening. The people of the neighbourhood thought of it as a general holiday, and before three o'clock our

little chapel was comfortably filled. There was a good amount of warm Missionary feeling manifested in the meeting, and the collection amounted to £4., which, added to the Sunday's collections, showed a total of £6. 4s., exclusive of Missionary Boxes, which are to come in later in the year. We thought the collection a good one, and I am sure our English friends would think so, too, did they know the people and the circumstances. The people are scattered, and generally very poor, yet the collection averaged more than one shilling per head, and

was more than double the amount raised at all the services last year. We, the Ministers, rode home twenty miles to Pietermaritzburg, by moonlight, to attend the Annual Meeting in connexion with our Circuit town Sunday school.

On Sunday, August 23rd, I preached at York in the morning, and at Broughton in the afternoon. I was pleased and benefited by each service. The Master was evidently with us, and we have reason to hope that good was done. Our services at Broughton have not been fruitless since the

chapel was built. The class keeps together, and some who had grown careless, and gone back to the world, have been restored. I spent the whole of Monday, the 24th, in visiting among the people of the neighbourhood; and through the day managed to call upon eleven families. Many expressed their thankfulness for the services at the chapel, and some spoke of a serious concern for spiritual good.

We have now a class at Rut Vley, which we hope will be productive of good to some.

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*Extract of a Letter from the Rev. Henry S. Barton, dated Edendale, September 1st, 1868.*

THE schools are prospering. In Miss Henry's school the number of scholars is nearly double.

I have begun a Bible class for young men on two mornings in the week, for a two hours' lesson. I have seven young men,—quite enough,—and they throw a good deal of interest into their studies. Sometimes we have the Bible, at other times the "Juvenile Offerings," or Wesley's Sermons translated, or general subjects. Our best people are decidedly making advance, but some of our young people have been yielding to temptation, and have brought sorrow upon themselves, and an evil report upon us.

Amongst the natives we have had a truly happy death. A young girl of eighteen has died of consumption. She was taken, about two months ago, to a native doctor's, but became worse while there; she often talked to them, and very sweetly, about the Saviour. Some thought she was mad. Her father went to fetch her home; on the way she said, "I see the world is all vanity compared with the joy which God gives me. I cannot tell the joy I feel. The way to heaven is made light to me." They stopped at a house for the night on the wayside.

She could not sleep, but frequently conversed in a most triumphant way about the things of God. They resumed the journey homewards the next day, and it soon became evident she would not reach her earthly home. They stopped the waggon, and sang and prayed. She herself prayed, and then bade them all farewell. "My eyes cannot see, my ears cannot hear, my time is done. You must not cry." And bidding her father good bye, she said, "I go to my Father in heaven, in heaven," and so she passed away. Before, she had said, "I go away from this world; I shall soon see the new world and Christ, and see again my mother." This event has much affected the people on the station; many wept at her grave, and one backslider told me that her death went like an arrow to his heart. She kept her Bible with her to the end, and frequently quoted from it; and one of her last requests was that her class money might be paid for her. In her blameless life and triumphant death we have another proof of the power and riches of God's grace to save heathen people.

I may add that I have begun a fortnightly Wednesday evening service, for some English people about three



miles from here, and have generally from twenty to thirty present. These are mostly Wesleyan families, who have been much lost to God and to us through emigration and distance from the means of grace. My experience

in this Circuit thus far corroborates my experience in my last,—that every third person in the colony has in some way been associated with Methodism in England, and that, therefore, this ought to be a Methodist colony.

## WEST INDIES.

### JAMAICA.

*Extract of a Letter from the Rev. William Clark Murray, dated Morant Bay, Jamaica, October 6th, 1868.*

THE Society in the town of Morant Bay was once in a very flourishing state; and from it went forth members to form Societies at Bath, Port Morant, Blue Mountain Valley, White Houses, &c. We can speak of no such prosperous condition now. Hand in hand with the decadence of the town, the Society has declined in number and finance. Many who were foremost in liberally sustaining Methodism have fallen into poverty and sickness; are unable to attend public worship; and know not to what earthly friend to look but to their Minister for any little temporal aid which it may be in his power to render; and not the least amongst his griefs is inability to help efficiently cases of pressing poverty which appeal to him for help.

The majority of the members live in the suburban villages, and are estates labourers, supplementing their scant earnings by planting provision fields. On an average, they are employed seven months in a year, and earn each male about £10, and female workers about £7, annually. The fields of those who work on the estates—having to give to their employers the best time for planting, weeding, &c.—do not yield them as much as their own households require of yams, cocoas, peas, &c.; and they have to purchase a little from others, which makes living very difficult sometimes. This year we have had little rain, and few there are who do not

feel genuine hard times. In view of their earnings, the dearth of salt provisions and clothing, and the increase of taxation on land and houses, it is not to be wondered at that our people do not give more towards the support of religious institutions; the surprise rather is, that they do so much. No one who knows Jamaica people, and their attachment to Ministers who labour for and sympathize with them, will charge them with covetously withholding the means of their support, or of treating with indifference any demands they may make upon them for chapel and other Connexional purposes: no; it is inability, not unwillingness, which prevents them from making as fair a show in our Circuit and Trust accounts as we desire, and as would gratify our kind friends in England.

The moral results of these straitened circumstances are sad indeed. The house of God is much neglected, children are allowed to grow up untaught, and marriage is unobserved; many electing to live immorally rather than brave the scorn of their fellows; who look upon the wedding-day as a time for feasting, merriment, and show. Your Missionaries are labouring to diffuse correct ideas on this as well as on other subjects affecting the social condition of the people; and instances of improvement, here and there, encourage hope for the future.

Amidst outwardly depressing things,

it is a joy to see evidences of spiritual good. A Bible-class has lately been formed, and bids fair for usefulness; so also does a Mutual Improvement Society, to which is attached a selection of healthy periodicals for the benefit of its members.

The Valley Society is the largest; and, in point of spirituality and finance, stands first in the Circuit. With more attention it would, I am persuaded, double itself in a few years; but, instead of more, as I had hoped, it has had less, owing to my having to superintend the Yallahs Circuit as well as my own.

Port Morant is a very poor place, and made poorer by the reduction of cultivation on the only two sugar pro-

perties in the neighbourhood, with a view to their abandonment at the end of the present year, or as soon as the present crops are taken off. I much regret this, not only as it affects the island generally, but because it will compel our strong young people to go to properties ten or twelve miles distant to secure employment, from which they cannot return in the evenings; and to those who know the want of arrangements on a sugar estate for housing the labourers, nothing is more certain than that numbers of these young persons will fall a prey to that demon of licentiousness which is already destroying in soul and body thousands in our land.

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*Extract of a Letter from the Rev. Daniel Pincock, dated Bath, Jamaica,  
September 17th, 1868.*

THE field here is an inviting one, there being much to do, and every appearance that it will repay careful, patient, and persevering culture. The Ministers who laboured in it in days past are still remembered by many of the old people with gratitude; and are spoken of by them not only with expressions of respect, but also with Christian affection. There are three stations in this Circuit,—Bath, Rocky Point, and Airey Castle. Bath is the principal one, and the largest, as regards numbers. The attachment of its members to Methodism is close, and its interests are bound up with theirs; and its prosperity and extension are matter of joy and rejoicing to them. Death has been endeavouring to thin the ranks; and would, in a very great measure, have done so, were it not that many new members have been admitted during the early part of the year. It is pleasing to see how the old members are holding fast their Christian profession, and proving the reality of their Christianity by a consistent life. In consequence of a partial failure of physical strength, they

cannot, as in years past, be actively employed for God; yet the maturing of their piety is evident, and their sun is setting with a mellow, with a softened and softening, but still with a more glorious, light. The occupations of the members are slightly various. About half the number reside in the mountains, and are engaged in agricultural pursuits, cultivating yams, cocoas, plantains, corn, coffee, chocolate, and a few other things; and, as a rule, their circumstances are better than those in the lowlands. Some of them inhabit houses pretty decent, floored with hard wood of the country, thatched or shingled with cedar shingles, made from the wood of the country, in some instances cut down on the spot; while others of the members on the lowlands are labourers on the estates. These are not so well off in their circumstances.

Rocky Point chapel is a new structure, not yet completed, but in course of completion. This edifice was commenced and brought to near its present state by the Rev. William Clark Murray, who is now removed to Morant

Bay Circuit. It is built of solid materials,—the walls of stones, the roof of substantial wood, and covered over with galvanized tinned iron. The form of the building is octagonal, presenting a beautiful sight, as it is in a commanding position, to the traveller, or to those who are living on the adjacent hills and valleys. The whole district offers a picturesque sight; the undulations of hills and dales, the variety of fruit trees, (among which are the cocoa-nut trees, which, because many of them were planted since the abolition of slavery, I heard a gentleman once term "trees of liberty,") the patches of canes whose long, curving leaves show us the direction in which the wind blows, and houses scattered on the mountain-tops, diversify the scene. A few of the members work

on their own little freeholds; others of them hire each a portion of land annually, which they cultivate, and the produce of which they take to the market. This is a willing people. They are the worst off in worldly circumstances when compared with the other two Societies; but their contributions are most cheerfully given. The surroundings of the district are populous, and we look not only for an ingathering of persons into the visible church of Christ, but also for the conversion of souls unto Him.

Airey Castle is a small village, where nearly all the people also attend to the cultivation of the little freeholds. The Society is small, numbering seventy-three.

We are forming at Bath a Young Men's Mutual Improvement Society.

*Extract of a Letter from the Same, dated Bath, Jamaica, October 8th, 1868.*

THE subject of the education of the young is engaging the attention of the local government. Ministers and Missionaries are solicitously concerned about it. Young persons and children are swarming the country, whose future on their account is matter of grave moment and concern. An ignorant peasantry cannot be a blessing to a nation or people. Religious education

cannot be too highly estimated. There are young men in the land, a credit to it, whose secular and religious training has been followed by God's blessing, so that they are useful members of civil and religious society. Our day-schools, I believe, are destined, under the management of converted, zealous teachers, to confer permanent good upon this land.

*Extract of a Letter from the Rev. Richard Harding, dated Beechamville, Clarendon, Jamaica, August 7th, 1868.*

I AM just returned from a missionary tour of some hundred and twenty miles, to Duncan's Circuit. I was the first Preacher that was stationed there some twenty-seven years ago, built the Mission-house, finished the chapel, &c., and have never visited the place since. I preached two sermons on Sunday, August 2nd, and attended the public meeting on Tuesday. The collections were above any previous

year since the Mission was formed. The congregations were immense, and the spirit of the people most enlivening and cheerful. I shall not soon forget the joy they evinced when the amount of the collections was announced,—£25. Duncan's is a country village, but surrounded with a large population of the labouring class. Though we cannot say they are a well-to-do people, yet they have some ad-

vantage arising from the fact that the sugar estates in the vicinity are in good working order, so that they get regular employment all the year round. The people do better, generally, as hired labourers, than in cultivating the soil on their own account. And here there are resident proprietors, who are just and kind to those whom they employ. It would be to the benefit of the country, if Jamaica was supplied with proprietors such as Trelawney seems largely to possess. I heard of one large land-owner who pays in

wages for the cultivation of his estates as much as £500 per week.

I think we shall see at the end of the year that Duncan's has had a prosperous year in all respects. Mr. Reeves is working well, and most successfully, for God is with him.

We are just beginning our meetings here; and we hope to do better than last year, also, though we advanced then above the former year. I feel full of hope for the future. The work is the Lord's, and He will not let it fail.

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## THE FIJI DISTRICT.

### DISTRICT THEOLOGICAL INSTITUTION REPORT, 1868.

ON our return from Rotumah we were glad to find that our young Native Assistant had conducted the various classes with regularity and success during our absence, so that no time was thus lost to the young men.

The sea voyage and rest recruited our wasted energies; and we were thus able to commence the duties of the session, feeling "strong to labour."

Forty-three young men have been under instruction during the year. Two, who were appointed to come, did not arrive; and one promising young man from the Kandavu Circuit returned home to die soon after his arrival here. Wasted away by consumption, he said to his Native Minister, who visited him when near death, "There are only two good places that I wish to live in; one is the Richmond Institution, where I can be trained for usefulness; the other is heaven, where God is about to take me. Between these two places I do not choose, but listen to God's will."

The sacred calmness with which many of our Native Christians die is wonderful. Troubled with no doubts, with nothing to hide the cross from them, with a simple faith in the infinite merits of Christ, they sweetly rest, the bosom unheaved by doubts,

and the eye unclouded by fear and uncertainty. With them the beautiful simplicity, yet all-efficiency, of "only believe" makes "Christ all in all," stripping death of its terrors and the grave of its gloom. It is but sleeping in a "sure and certain hope of a joyful resurrection," and glorious waking-up again in life that knows no more death, nor suffering, nor sorrow. Was it this feeling that led our young Native Minister, Shadrach Seileka, who was once a faithful student here, to fall upon and kiss our dying brother Baker; and, thus dying with him, obtain also with him a martyr's crown?

The year has been one of harmony and happy toil. Its months and weeks have passed away but too quickly in spiritual blessings on both tutors and students. We have had good class-meetings and happy prayer-meetings. We have been "glad when they said unto us, Let us go into the house of the Lord;" for the various services have been wells of salvation, and we have drawn thence the water that has refreshed and revived our thirsty souls.

All the young students have been diligent in their application to study, unblamable in their general conduct, and industrious in their plantations. Food has been plentiful; for in mercy

we have been saved from hurricane and flood. With the exception of whooping-cough, we have been saved from severe disease; and the general routine of the Institution has gone on with cheerfulness and regularity.

"The year has been with goodness crowned." In Scripture history and exposition we have been through the pastoral Epistles, and some of the miracles, in the New Testament; and in the Old Testament our attention has been confined to the various books from Joshua to Job, inclusive.

We find the Bible our most popular class-book, and we are thankful to see a complete Bible in the hands of our Fijian students. The Bible in the language of the people insures permanency to the results of Missionary teaching and effort. Yea, experience and Mission history both testify that it is essential to such permanency. The Missionary may die, or be compelled to leave his work; but if he leaves behind him the Bible in the language of the people, his work will *go on*; for the Holy Spirit will make the truth quick, and powerful, and *living*.

In theology, we have the help of good manuals in Hunt's Lectures, and our Chairman's invaluable and systematic outlines. In addition to these we have found translations from Hodge's *Outlines of Theology* and Thomas Jackson's Lectures to be useful.

In Church History, we have given most attention to the first four great Councils. Barth's *Church History*, translated by the Rev. John Malvern, is well received by the students.

In homiletics, we have done less this year than formerly. To discipline the mind by training it to habits of thought and study, and storing it with Biblical knowledge, we have thought would lead to originality in preaching, and avoid the sameness which teaching in one groove of sermonizing is apt to produce anywhere, but especially in Fiji.

In geography, arithmetic, composition, general history, &c., much interest has been taken; and Fijian notions

of the vastness and importance of their own little islands have been more or less interfered with and corrected.

The English language has been taught to a select class, and they have proved themselves equal to its difficulties, and made satisfactory progress. Henceforth we intend to teach it to all the students. We shall hail the time when the English language is taught in all our day-schools as a hopeful era for Fiji.

We were very thankful to receive a visit from the Chairman and the Rev. J. White at the time appointed for the examination. For the results of such examination, and for information on the general tone and discipline of the Institution, we refer you to their Report; for, as the appointed examiners, they did their duty, and they did it well.

Captain Hope, of H.B.M. ship "Brisk," also his Chaplain, the Rev. J. B. Smythe, paid us a visit when cruising in the group, and gave the students an examination. Captain Hope expressed himself as much pleased with the progress made by the students, and spoke favourably of the whole establishment. The Rev. J. B. Smythe has kindly given his impressions in a letter to the General Secretary, which is published in the "Missionary Notices" for January.

The children's day-school has been well attended. In it, as a model school, the students have had some practical training in the conducting and teaching of day schools; and we hope such training will be useful to them hereafter.

Singing classes for the men, with Bible-classes, sewing and writing classes, &c., for the women, have been regularly attended to, and the women have tried to improve such opportunities.

Our new stone schoolroom was opened on April 29th, with an earnest sermon by the Rev. J. White in the morning, and an address to the young, in the afternoon, by Joeli Nau, Native Assistant Missionary. The weather was very

unfavourable, but a large company assembled; for a stone building was a novelty, and the collection will clear the debt, and avoid the necessity of applying to the Committee for an extra grant. The building is sixty feet long by thirty, with gable ends. The roof has two double trusses, and the walls are twelve feet high from the floor; thus we have strength and light and air, and a building in every way suitable. As an experiment in stonework, it is a complete success; and we hope soon to see many stone churches in Fiji, that will resist the hurricanes, and avoid the necessity of rebuilding every three or four years. We can now accommodate eighty or a hundred students, if so many suitable men can be found and sent for training. The Rotumahan students have easily got the Fijian language, and seem to be quite at home with us. As soon as the necessities and urgent claims of our work will allow of it, we hope the *shortest* term of residence will be three years. The *third* year is by far the most valuable to the men. The

students hitherto sent have been, upon the whole, wisely chosen by the different Superintendents; and we hope the Circuit Institutions, and the practical training in the work in the different sections, will provide a still higher class of students, who will be a credit to themselves, and a credit to the Circuits from whence they are sent.

We were glad to welcome the arrival of Mr. and Mrs. Friend, and to avail ourselves of their help. We hope that more English schoolmasters will be sent to teach the rising generation, and train native schoolmasters for the group. There is yet a vast work of education and civilization to be done before the native can stand side by side with the European and American, and compete with him in manufacture, trade, and commerce.

We request that our hands be held up by the prayers of the churches; then He who hath been with us will not forsake us, but bless the work of our hands upon us, and prosper it.

JOSEPH NETTLETON,  
*Governor and Tutor.*

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#### THE "WESLEY'S" LATE TRIP TO FIJI.

THE "John Wesley" arrived in port on Sunday morning, the 23rd of August, after a somewhat tedious passage from Fiji, owing to contrary gales of wind and calms. Her trip to the islands was a rapid and pleasant one; but three weeks were lost by an accident, not serious, but troublesome to repair. Upon hearing from Kandavu that the "Wesley" had met with an accident, the Rev. W. Moore sent off the "Jubilee" at once; so that the Missionaries and other passengers might be able to finish their voyage. These were taken to Rewa, where the Annual District Meeting was appointed to be held. The "Wesley" a few days afterwards proceeded to Ovalau, and there discharged her cargo, consisting, among

many other things, of several cases of the Fijian Bible, a large quantity of Scripture Lesson Books, Catechisms, Alphabets, and the "Pilgrim's Progress."

The "Wesley" then left Fiji for Rotumah, so that the Rev. W. Fletcher and his family might have an opportunity of recruiting their health, by a visit to their friends and fellow-labourers in Fiji. Mr. Fletcher has now resided three years upon that island; far separated from all social intercourse with his countrymen, and surrounded by several tribes of heathens, whose time seems to be most fully occupied in numberless quarrels and petty jealousies among themselves. In every respect Rotumah is the most trying station that we have in any one of the

three Island Districts. Our brother, however, has kept closely to his work; and notwithstanding the excessive heat, the building of suitable Mission premises, the constant anxiety caused by the differences among the people, the regular oversight and teaching of several classes, and that which cometh upon him daily, the care of the churches, he has translated the whole of the New Testament, composed and translated a small hymn-book, and has also written several other small works, which will be of great benefit to the people of that island. So flourishing, too, has been the work of God there, that they have now 19 places of worship, 16 Catechists, 83 Class Leaders, 431 Members of Society, 59 on trial, 946 Scholars, and 1415 attendants on public worship. Without detracting from the estimate we have of our brother's labours there, we must say that he could not possibly have done such a work in such a time, had he not a helpmeet indeed. Few women can excel Mrs. Fletcher in the devotedness of her life to the great work of Missions to the heathen, or in her systematic management of the women around her. Whilst we ask that our Missions generally may have a constant interest in the prayers of our people, we would more particularly commend the island of Rotumah and the work of Mr. and Mrs. Fletcher to all who take an interest in our Mission work.

Whilst the "Wesley" was in the group, the District Meeting was held. As we expect to receive a report of that meeting from one of the brethren, we will not anticipate it by information which we have already received, further than to state that the work of God has so marvellously increased in those islands during the past few years, that they now have no less than 529 chapels, 353 other preaching places, 12 Missionaries, 44 Native Ministers, 832 Catechists, 614 Local Preachers,

1986 Class Leaders, 18,550 Members of Society, 5670 Members upon Trial, 55,707 Sabbath School scholars, and 105,782 attendants upon public worship. The annual cost of this Mission to the Society is between £4,000 and £5,000. Whilst this is a large sum to meet every year, yet, with the extensive and necessary machinery at work there, the expenditure cannot be regarded as excessive. We are sorry to say that the expedition which at the request of H.M. Consul and the Captain of H.M.S. "Brisk" the Chief of Bau sent into the interior of Viti Levu, to capture the murderers of the Rev. Thomas Baker, met with serious repulses, so that it was compelled to return without accomplishing its object. About one hundred and ten of the Christian party were killed, and between two hundred and three hundred of the enemy; several chiefs of rank being among the slain. The heathen have been much emboldened in consequence, and have attacked several towns which have but lately embraced Christianity. To one town this message was sent, "You must strip, or die!" The people when they *lotu* immediately put on clothing; so that among the heathen, if they hear that a town has renounced heathenism, they say that they have "dressed themselves;" and if they turn again to heathenism, they say that they have "undressed." The people to whom the above message was sent defended themselves as well as they could, preferring death to giving up the worship of the one and true God. About forty of their number were slain. The Christian towns at Nandi were also attacked a short time ago, and the heathen, being successful, killed, and afterwards cooked and ate, upon the premises of a respectable settler, thirty of the bodies. The gentleman and his wife had, however, fled to a small island a short distance from the main land.

PROCEEDINGS OF THE GENERAL COMMITTEE OF  
THE WESLEYAN METHODIST MISSIONARY  
SOCIETY, WEDNESDAY, NOVEMBER 11<sup>TH</sup>, 1868.

THE REV. SAMUEL ROMILLY HALL, President of the Conference, in  
the Chair.

Present, Messrs. J. R. Kay, J. S. Budgett, Dr. Osborn, Dr. Jobson, the Secretaries, Rev. Messrs. Thomas Hodson, James Calvert, D. Sanderson, M. T. Male, John Walton, W. O. Simpson, E. J. Robinson, E. E. Jenkins, and others.

ROTUMAH.—The cordial thanks of the Committee to the Committee of the British and Foreign Bible Society for consenting to bear the expense of an edition of the New Testament in the language of the remote Polynesian island of Rotumah, translated by the Rev. W. Fletcher, B.A., were moved, and seconded, and adopted.

FIIJI.—It was reported that a Life of Sataraki Seileki, the native Fijian Minister, who was murdered with the Rev. Thomas Baker, in Fiji, on the 18th July, 1867, is prepared in the Fiji language, and is to be accompanied by the portrait which appeared in the "Wesleyan Juvenile Offering," in February, 1868.

TONGA.—It was also reported that King George of Tonga has held a Parliament, and that he has renounced his right to any sovereignty in the Fiji Islands, where there were many of his subjects residing for the purposes of trade and commerce.

CHINA.—The melancholy intelligence of the death of the Rev. James Caldwell, in China, by drowning, on the 5th of September, 1868, was announced.

FINGO SETTLEMENT.—The Rev. W. B. Boyce reported the interview with His Grace the Duke of Buckingham and Chandos, at the Colonial Office, on the state of some of the settlements.

WESTERN AFRICA.—It was reported that two vacancies on the Gold Coast require immediate supply; but that no candidates have offered themselves. The Rev. W. West is about to return to that District, and hopes there will be no diminution in the number of the labourers in that important field. In the list of the accepted candidates for the Home Circuits, not required for immediate service, it is hoped there may be some who will willingly offer themselves for immediate employment abroad.

SPAIN AND PORTUGAL.—The movements of the Missionaries in Spain and Portugal were reported. In view of the probable openings in those countries, and the deficiency in the Funds of the Society for a few years past, the Committee anxiously looks for early payment of subscriptions, and prompt remittance of all sums collected for the Missions, and an augmentation of contributions in every form to the Funds of the Society. The attention of Ministers, Officers, Col-



lectors, and Friends, is respectfully and earnestly requested to this important subject.

**FINANCE.**—The monthly Financial Statement showed that the Expenditure continues to be as last year, and that there had been a diminution in Receipts in the items of Legacies and Lapsed Annuities, and an increase in Circuit Receipts.

**THE REV. THOMAS HODSON.**—The Rev. Thomas Hodson, Chairman of the Mysore District, took leave of the Committee. The Indian Missionaries who were present in the Committee took part in the conversation, and Mr. Hodson received from the President and Secretaries, and other members of the Committee, the assurance of their confidence, and their prayerful interest in his welfare and the success of his work. Allusions were made to the vast changes, almost miraculous, which have taken place among the nations of India since Mr. Hodson was first appointed as a Missionary to that country forty years ago: the enlightenment of the native mind, and the consequent abandonment of idolatry by large numbers; the formation of the Society called the Brahmo-Somaj; the progress of female education; the alterations in the practice and the laws of marriage, and in the laws of inheritance, &c.; all resulting directly or indirectly from Missionary labour and influence. Mr. Hodson was then commended to God in earnest prayer by the Rev. E. J. Robinson.

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#### “QUARTERLY PAPER” FOR DECEMBER, 1868.

**CALCUTTA.**—The view of the Mission premises in Calcutta occupies the first page of the “Quarterly Paper” for December. The history of India, from 1756 to 1766, the latter the year of the horrible tragedy of the “Black Hole” of Calcutta, is the most marvellous in the secular history of the world. Some progress is reported in Calcutta; but what are all the Christian agencies there compared with the wants of the vast population?

An advocate of Missions, in a recent publication, emphatically asks four questions, which he calls “The four Whos;” viz., “Who will go to heathen lands?” “Who will give for the support of Missions?” “Who will pray for Missionary success?” “Who will work as collectors and advocates of this cause?” Let our readers ponder these questions, and answer them, as they can answer to God.

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#### DEPARTURES.

**THE** Rev. Thomas and Mrs. Hodson embarked at Southampton on the 14th of November, in the steamship “Pera,” for Mysore.

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**THE** amount of Contributions and Remittances announced on the Cover of the Notices this month is £10,247. 5s. 2d.

LIVERPOOL DISTRICT.			NEWCASTLE DISTRICT.			SHEFFIELD DISTRICT.		
	£.	s. d.		£.	s. d.		£.	s. d.
Liverpool,			Newcastle, E.	25	8 0	Carver Street	30	0 0
Wesley ...	60	14 8	Durham .....	25	2 4	Doncaster ...	139	0 0
Do., Pitt St.	40	1 10	Blyth .....	19	0 0	Retford .....	115	16 9
Birkenhead...	62	16 5	Wolsingham	20	0 0	Chesterfield...	34	18 5
Chester .....	27	0 0	Sunderland ...	20	0 0	Rotherham ...	35	0 0
Wrexham ...	22	0 0	Gateshead ...	152	19 1	Workop .....	32	15 0
Runcorn ....	250	8 7	Alawick .....	10	0 0	Bradwell.....	10	0 0
Llandudno ...	8	15 0	Morpeth .....	5	0 0	Barnaley .....	55	10 0
Preston, Lune			Hexham .....	26	10 0			
Street .....	30	11 6	N. Shields ...	90	0 0		453	0 2
Oswestry .....	10	0 0						
Holyhead ...	5	0 0		393	19 5			
	517	7 7						
EDINBURGH AND ABERDEEN DISTRICT.			EXETER DISTRICT.			CARLISLE DISTRICT.		
Edinburgh ...	31	18 6	Bridport.....	9	12 2	Penrith .....	46	11 4
Aberdeen ...	20	0 0	Tiverton.....	12	0 0	Brampton ...	9	0 0
Glasgow, E..	17	0 0	South Molton	15	0 0	Ulverston ...	10	0 0
Glasgow, W.	24	9 5	Torquay .....	20	0 0		65	11 4
			Budleigh Sal-					
			terton .....	10	0 0			
	93	7 11		66	13 2			
KENT DISTRICT.			NOTTINGHAM AND DEBY DISTRICT.			WHITBY AND DARLINGTON DISTRICT.		
Margate .....	80	0 0	Newark .....	100	0 0	Stokealeys.....	30	0 0
Faversham ...	80	0 0	Derby .....	84	18 0	Reeth .....	25	12 0
Rochester ...	20	0 0	Melton .....	22	0 0	Middleham ...	20	2 6
Rye .....	80	0 0	Ashby.....	35	11 2	Bedale.....	16	0 0
Ashford .....	10	17 4	Manusfield ..	84	11 8			
Ticehurst ...	24	0 0	Leicester .....	73	0 0		91	14 6
Maidstone ...	50	0 0	Oakham .....	4	7 11			
Sittingbourne	17	0 0	Bingham .....	81	11 8			
	261	17 4	Ilkeston .....	10	0 0			
			Loughborough	20	0 0			
				465	15 5			
HULL DISTRICT.			PORTSMOUTH DISTRICT.			YORK DISTRICT.		
Hull, West... 108	10	5	Newport, Isle			York .....	600	0 0
Driffield .....	50	0 0	of Wight... 75	0	0	Tadcaster ...	100	0 0
Gainsborough	34	0 0	Ryde, Do. ... 80	0	0	Pocklington	25	0 0
Barton .....	60	0 0				Easingwold...	46	10 0
Epworth .....	28	10 10		105	0 0	Filey .....	18	6 9
Pattingham ...	20	0 0				Pickering ...	118	0 0
Howden .....	80	0 0				Thirsk .....	50	0 0
Beverley .....	5	0 0				Northallerton	35	0 0
	386	1 8				Ripon .....	94	0 0
							1086	16 9
MACCLESFIELD DISTRICT.			HALIFAX AND BRADFORD DISTRICT.			LEEDS DISTRICT.		
Macclesfield...	135	0 0	Keighley .....	208	2 0	Leeds, Bruns-		
Leek .....	50	0 0	Bradford, E.	15	16 6	wick .....	10	14 3
Newcastle- under-Lyne	65	0 0	Skipton .....	35	0 0	Oxford Place	34	13 5
Nantwich ...	50	15 5	Hebden Bridge	57	6 0	St. Peters ...	82	14 0
Northwich ...	47	10 0	Bingley .....	26	0 0	Wesley .....	30	0 0
Congleton ...	89	9 6	Holmfirth ...	28	0 0	Wakefield ...	135	0 0
			Huddersfield,			Pontefract ...	60	0 0
			Buxton Road	50	0 0	Birstal .....	100	0 0
						Kuareborough	50	0 0
						Pateley Bridge	33	0 0
						Otley .....	44	0 0
						Yeadon ....	27	10 0
						Balance .....	119	5 9
	387	14 11		420	4 6		726	17 5

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MANCHESTER AND BOLTON DISTRICT.			SWANSEA DISTRICT.			LINCOLN DISTRICT.					
	£.	s.	d.		£.	s.	d.		£.	s.	d.
Oldham Street	49	5	8	Swansea .....	40	0	0	Lincoln .....	97	0	0
Irwell Street	49	12	10	Pembroke ...	88	8	0	Horncastle ...	50	0	0
Radnor Street	97	19	8	Haverfordwest	30	0	0	Louth .....	83	0	0
Oxford Road	133	8	10	Gower .....	20	0	0	Coningsby ...	20	0	0
Bridgewater				Carmarthen...	11	14	7	Market Rasen	109	0	0
Street .....	62	12	0		190	2	7		359	0	0
Bolton, Wesley	210	5	2								
Clitheroe .....	24	0	0	NORWICH AND LYNN DISTRICT.			OXFORD DISTRICT.				
Altrincham ...	82	2	8	Thetford .....	55	0	0	Oxford .....	80	0	0
Accrington ...	125	0	0	Lynn .....	87	10	0	Reading .....	85	11	7
Bury .....	40	0	0	Swaffham ...	15	0	0	Wantage .....	13	8	9
Ashton .....	20	0	0	Diss .....	21	0	0	Thame .....	60	0	0
Widdale .....	81	16	9	Downham ...	80	0	0	Kineton .....	15	10	0
Barrowford ...	50	0	0	N. Walsham	30	0	0	High Wycomb	20	0	0
New Mills ...	17	0	0	Attleborough, &c.	18	0	0	Witney .....	37	4	2
Haslingden ...	90	0	5	Bungay .....	33	0	0	Banbury .....	30	0	0
Leigh .....	86	0	0								
	1167	18	2		239	10	0		241	14	6

*Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.*

A Lady, in Memory of a beloved Mother, by the Rev. Dr. Johnson .....	200	0	0
Legacy of William Dangar, Esq., late of <i>Bishopsgate Street and Cheltenham</i> , by the Executors, duty free .....	100	0	0
Legacy of Mrs. Healey, <i>Liverpool</i> , per Messrs. S. R. and E. Healey, Exors.	50	0	0
Missionary Box, by the Rev. Paul Clarke and Family, <i>Thame, Oxon</i> .....	50	0	0
James Heald, Esq., for Spain .....	25	0	0
Mrs. Robson, <i>Needham, Newcastle-upon-Tyne</i> .....	20	0	0
Legacy of Mr. W. Robinson, of <i>Wrabness, Manningtree Circuit</i> , Messrs. W. and R. Robinson, Exors. ....	19	19	0
Legacy of Mr. J. D. M'Dowell, of <i>Falmouth</i> .....	19	0	0
Charles Volckman, Esq., <i>Highbury</i> .....	10	10	0
An old Vow performed, per Rev. David Hay ..	10	0	0
William Merry, Esq., for Italy (annual) .....	10	0	0
Legacy of Miss Ann Edwards, <i>Sevenoaks</i> .....	10	0	0
Legacy of Miss Jane Edwards, <i>Ditto</i> .....	10	0	0
J. Vicars, Esq., <i>Red Hill Circuit</i> .....	5	5	0
J. F. Bezley, Esq., <i>Ditto</i> .....	2	0	0
E. Atkinson, Esq., <i>Lee, Kent</i> .....	2	2	0
Mr. Twiddy, of <i>Warlingham, Croydon Circuit</i> , for the Bahama Hurricane Fund, received in March, 1867 .....	2	2	0
Master J. Burston, <i>Horsham</i> .....	1	10	0
A Thankoffering to God for a fine Harvest, for Italy .....	1	0	0
J. L., by J. H., for Italy .....	1	0	0
A Friend, <i>Longsight</i> .....	1	0	0

JUVENILE MISSIONARY ASSOCIATIONS.			£.	s.	d.
Bath .....	5	5	1		
Baywater .....	19	19	1		
Beverley .....	5	0	0		
Hull, West .....	30	0	0		
Vauxhall .....	4	6	10		
Walworth .....	8	10	1		

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# THE CHRISTMAS AND NEW YEAR'S JUVENILE OFFERINGS TO THE WESLEYAN MISSIONS.

## ADDRESS TO OUR YOUNG FRIENDS.

THE near approach of the day on which we celebrate the birth of the Redeemer of the world, is, in all our minds, associated with the voluntary free-will offerings collected by our young friends in honour of "the Babe of Bethlehem." Truly, "unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder." And we are further assured by the evangelical Prophet, that "of the increase of his government and peace there shall be no end," and that "the zeal of the Lord of hosts will perform this." (Isai. ix. 6, 7.) Now the Lord works by human instruments, and frequently by very weak ones; but these become "mighty through God," and then it is that even "out of the mouths of babes and sucklings" he "perfects praise."

You will be glad to know that in past years the Juvenile Contributions have been very helpful to this great cause.

In 1841, when this Collection was first made, it amounted to £4,721. 7s. 4d.; in 1867, to £9,212. 18s. 4d. In this present year we hope for an increase. The intelligence from Western Africa, from Fiji, and from the vast regions of China and India, shows how greatly additional Christian Missionaries are required in those countries. Will you help us to prepare and send out these additional Missionaries, by giving and collecting, if possible, in this Year, a larger sum than you ever did before? *Remember Italy and Spain, the millions of China and India, and give or collect more than in any former year to send the Gospel of Christ to them, that they may be saved.*

We also yet need, and shall for years to come, your assistance towards the great expense necessarily attendant upon the supporting of 971 Missionaries and Assistant Missionaries, 3,036 Catechists and Schoolmasters, occupying 707 principal stations or Circuits, and conducting the worship of God in 5,509 chapels and other preaching-places. The great facts that there are under the care of the Missionaries 148,788 church-members, besides 16,423 on trial, and that there are upwards of 500,000 persons attending the ministry, and 170,273 adults and children in the schools, are so many proofs that the blessing of God has not been withheld from the efforts of his servants; and it is your great privilege, even while so young, to be

identified with the cause which has for its glorious object the salvation of the world.

At this present moment, a considerable sum is urgently required, to help in supporting the Missions and Schools *for the year about to end*, especially for those in Italy, and for sending out fresh Missionaries to China, to the *East and West Indies, South and West Africa*, and other inviting fields of labour. Will you, our dear Children and young Friends, assist us in this time of need? You can do it easily and efficiently. Let each of you furnish a small token of your gratitude to your Saviour for his Gospel, for your birth in a Christian land, for your connexion with Christian parents or teachers, and for your education in Christian truths and privileges, by *giving*, or—if you really cannot give, or save, so much out of your own means—by *collecting* from some *Twelve* of your neighbours, friends, or relations, the aggregate sum of at least **ONE SHILLING**, and by paying it, in the ensuing CHRISTMAS-WEEK, or in the **FIRST WEEK** of the New Year, to a proper person who will be appointed as **RECEIVER** for the Chapel in which you severally worship. The Blessed God gave His only-begotten Son for you, "to take your nature upon Him, and, *as at this time*, to be born" into our world, that he might die for your sins, and accomplish the work of your salvation. Love and serve Him, in return; pray that all the world may love and serve him too; and show the sincerity of your prayers, by *giving or collecting* at least *The Christmas or New-Year's Missionary Shilling* now requested from you.

As a small token of our respect and gratitude towards those who may kindly undertake to act as Collectors of the "Juvenile Christmas and New Year's Offering," we have directed that a little volume shall be presented to each such Collector who may have raised the sum of one Shilling and upwards. The Committee are persuaded that the most generous and diligent of the juvenile contributors on these occasions will consider this volume, not as a *reward* equivalent to the very important services which they severally render to the Funds of the Society; but will receive it as a *small acknowledgment* of their "labour of love," and an *incentive* to renewed exertions in behalf of Heathen nations.

JAMES HEALD,  
F. J. JOBSON,

ELIJAH HOOLE,  
WILLIAM B. BOYCE,

GEORGE T. PERKS,  
LUKE H. WISEMAN,

*General Treasurers and Secretaries of the Wesleyan Missionary Society.*





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